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ANCIENT INDIAN SURGERY

Based on SUŚRUTA SAṀHITĀ

DR. G. D. SINGHAL & COLLEAGUES

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Dr. G.D. SINGHAL
Dr. JYOTIR MITRA

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PAEDIATRIC & GYNAECOLOGICAL C... ...TIONS AND APHORISMS IN ANCIENT INDIAN SURG...

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Susruta, the Father of Surgery, wrote his samhita (treatise) about 2500 years ago in Sanskrit at Varanasi, India and classified it into six cantos. All its 186 chapters are being brought out as "A.I.S." series in 10 Vols. in a very authoritative, scientific, literal, research oriented, syntax interpretation using modern medical terminology alongwith original Sanskrit Text by a team of dedicated workers from the Institute of Medical Sciences, B.H.U.

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वर्ग संख्या .... आगत संख्या 135491

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ANCIENT INDIAN SURGERY

(Paediatric & Gynaecological
Considerations & Aphorisms)

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THE
CHAUKHAMBA AYURVIJNAN STUDIES
6

PAEDIATRIC & GYNAECOLOGICAL CONSIDERATIONS & APHORISMS IN ANCIENT INDIAN SURGERY

(Vol. IX)

(Based on Chapters 27-38 & 63-66 of Uttara-Tantra in
SUŚRUTA SAMHITĀ).

गुरुकुल कांगड़ी विश्वविद्यालय
पुस्तकालय

By
G. D. Singhal
[M.B.B.S. (Gen. Surg.), F.R.C.S. (Ed.), Vaidyakirti (Hon. Causa, Sri Lanka), Professor & Head of Paediatric Surgery, Ex-Head, Department of Surgery and Senior Surgeon, Children Hospital)

&

Jyotir Mitra
B.I.M.S., M.A. (Sanskrit), M.A. (A.I.H.C.)
Ph. D. (Phil.), Ph.D. (Ay.), F.R.A.S. (London)
Darśanācārya, Sāhityācārya,
Purāṇetihāsācārya, Vidyāmārtaṇḍa,
Reader in Basic Principle

INSTITUTE OF MEDICAL SCIENCES
BANARAS HINDU UNIVERSITY
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CONTRIBUTORS TO THIS VOLUME

Dr. G. D. Singhal

M. B. B. S., M. S. (Gen. Surg.), F. R. C. S. (Ed.) Professor & Head, Dept. of Surgery, and of the Paediatric Surgery Section; Consultant Surgeon, S. S. Hospital & Chief, Children's Surgical Services, The Children Hospital, Institute of Medical Sciences, Banaras Hindu University, Varanasi.

Fellow/Member of many National/International Societies/Associations of Surgery, Paediatric Surgery and History of Medicine.

Chief Editor and Publisher, Ancient Indian Surgery series based on Suśruta Saṁhitā.

President, Society of History of Medicine, Banaras Hindu University, Varanasi.

Dr. Jyotir Mitra

B. I. M. S., M. A. (Sanskrit), M. A. (Ancient Indian History & Archaeology), Ph. D. (Ayurveda), Ph. D. (Philosophy), F. R. A. S. (London), Ayurvedacharya, Darshanacharya, Sahityacharya, Puranetihasacharya, Vidyamartanda.

Reader, Dept. of Basic Principles, Institute of Medical Sciences, Banaras Hindu University, Varanasi; Secretary, Society of History of Medicine, Banaras Hindu University and Member, Ayurved & Tibbi Academy, Govt. of U. P., Lucknow.

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Dr. Miss. P. V. Tiwari

A. M. B. S., Ph. D.
Professor and Head, Dept. of Prasuti Tantra
Institute of Medical Sciences
Banaras Hindu University, Varanasi.

Dr. Mrs. S. D. Singhal

Kāvya-tīrtha, D. Litt. (Holland)
Lecturer, Dept. of Ancient Indian History, Culture and Archaeology, Banaras Hindu University, Varanasi.

Dr. K. N. Agarwal

M. D., M. D., D. C. H., D. Y.,
Professor and Head, Dept. of Paediatrics,
Institute of Medical Sciences,
Banaras Hindu University, Varanasi.

*

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FOREWORD

Carrying out their monumental and invalueable task of translating into English from the Sanskrit the great Suśruta Saṁhitā in order that the western historians may have a thorough knowledge of ancient Indian surgery, Professor G. D. Singhal and his colleagues are presenting us another volume of their true encyclopaedia of Ancient Indian Surgery.

This sixth book being brought out in the series deals with the Paediatric and Gynaecological Considerations and Aphorisms in A. I. S. Its sixteen chapters give us a deep and complete physionomy of these specialities in the Ayurveda system, in those early years, with regard to surgery.

Suśruta's concepts of the paediatric and gynaecological diseases and their management give us a new outlook on this part of the history of medicine and will stimulate among historians comparative studies between this ancient Indian surgery and the ancient and modern European medicine.

I am deeply honoured, and specially pleased as a paediatrician to introduce this new volume to every scholar of the history of medicine throughout the world and I congratulate Dr. Singhal and his collaborators on this tremendous and praiseworthy contribution to the history of medicine.

Docteur de la Broquerie Fortier, M.D.
President of the Canadian Society for the History of Medicine and President of the Societe Internationale d' Histoire de la Medicine.

2077 Chapedelaine Street, 7,
Ste - Foy, Quebec, Canada.
10th January 1977.

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PATRON'S MESSAGE

कुलपति

Vice-Chancellor

काशी हिन्दू विश्वविद्यालय
वाराणसी-५
Banaras Hindu University,
Varanasi-5

Aug. 24, 1978

One of the most pleasant experiences I have had since assuming office here has been the acquaintance with the Ancient Indian Surgery series work being carried out by Dr. G. D. Singhal, Professor of Surgery and his colleagues in the Institute of Medical Sciences for the last 15 years and it is with great pleasure that I send this message of good wishes for the same.

Before I came to this University I never realised that Suśruta Saṁhitā was such an extensive book that Dr. Singhal and his colleagues are bringing it out in 12 volumes of Ancient Indian Surgery books.

Prof. G. D. Singhal has done a commendable job in collecting around him more than 20 Ayurvedic and a few other scholars from different faculties, in translating all the 186 chapters of the 2500 years old classical Ayurvedic surgical treatise of Suśruta and presenting it to the world in the form of a monumental, encyclopaedic, authoritative, scientific, research oriented, English syntax interpretation running into thousands of pages.

I have gone through the 4 books on Ancient Indian Surgery published so far and have found them extremly valueable in the present day context of India. While others have only been talking, Dr. Singhal and his collaborators have actually done some hard, selfless, dedicated missionary work for the Nation. I understand three other volumes are nearly ready from the press in the same unique, lucid, scientific style.

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The variety of topics on which Suśruta wrote is really unbelievable. In addition to his world wide known work of historical significance on Plastic Surgery, he also made similar unique contributions on numerous other aspects of medicine, such as fractures and dislocations, urinary stones, skin diseases including leprosy, anatomy, various operations, rejuvenating measures, *pañcakarma* procedures, toxicology, paediatrics, eye diseases, psychiatry, obstetrics and gynaecology, etc.

I am very glad that by this work Dr. Singhal has bridged the gap between the Faculties of Indian and Modern Medicine.

The three declared and commendable objects of this work are (i) to change the History of Medicine in India's favour, putting Suśruta's name wherever it is due, (ii) to stimulate research on experimental and biochemical problems, etc. and (iii) to use these clinically wherever applicable.

The most important ambition of this team, I understand, is to get Suśruta of India recognised as the Father of Surgery. Suśruta originally wrote his treatise in Sanskrit at Varanasi, more than 26 centuries ago; its modern version in medical English being brought out from the same ancient town of learning is really a matter of great pride for this University.

I have my very best wishes for Prof. G. D. Singhal and his collaborators in this great national task.

Hari Narain

Vice-Chancellor

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सुश्रुत संहिता

उत्तरतन्त्रम्

अध्याया २७-३८ एवं ६३-६६

कौमारतन्त्रं तन्त्रभूषणं च

Paediatrics & Gynaecological Considerations and Aphorisms in Ancient Indian Surgery

CHAPTERS 27–38 and 63–66

UTTARA-TANTRA

SUSRUTA SAṀHITĀ

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CHIEF EDITOR'S NOTES

Another book in the now famous Ancient Indian Surgery series is being made available to the scientists, scholars and historians of the world. 'Paediatrics & Gynaecological Considerations and Aphorisms in Ancient Indian Surgery' is based on the twelve chapters of Kaumāra-tantra and the four of Tantra-bhūṣaṇa portions of Uttara-tantra of Suśruta Saṁhitā.

This is the sixth book to be published in the Ancient Indian Surgery series. Dr. Jyotir Mitra, the co-author of this book, is a learned authority on the subjects concerned. He has been my constant colleague through all these long years during the preparation of the manuscript and seeing it through the press. My sincere gratefulness and thanks go to him for his scholarly contributions to this volume without whom it could never have been completed.

Only those who have done some such work themselves can really appreciate the hard labour that has gone into the production of the Ancient Indian Surgery series in general and this volume in particular. To get the correct English equivalent for the technical Sanskrit words, to make sure that the translation is not explanatory but truely authentic, scientific and literal syntax interpretation conveying to the reader the exact idea contained in the Sanskrit text in as few a words as possible, to give a short heading to the verse/stanza, to give relevant comments as footnotes where necessary, to summarise the whole chapter in running English with cross references of the verse/stanza numbers to make it a coherent intelligible reading and to add a list of suggested research problems at the end of each chapter again with cross references of the verse/stanza concerned has really been an enduring test. The whole text needed checking and recheck-

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ing, corrections and more corrections, additions, alterations and further improvements until it could be accepted by the scientific world. All the 186 chapters of Suśruta Saṁhitā were thus prepared in an uniform pattern in ten volumes in collaboration with one or two coauthors, the Ayurvedic experts of the speciality dealt with in that particular volume. The introduction given at the beginning of each volume was then prepared by giving four–line gists of all the chapters contained in the volume to make the job of hunting references/quotations even without knowing Sanskrit a child's play. The books were then given to the press one by one (to different presses as none was willing to accept the enormous responsibility singly) and then the nerve-racking job to pursuade them to give proofs, to correct, return and get further proofs. It seemed an endless job. When the texts were ultimately printed, the index had to be prepared pagewise, the laborious job which no one liked to do but had to be done. The responsibility of getting the foreword for each volume from a historian of medicine of international fame from different countries of the world, the preface from a top Indian Ayurvedic scholar of the subject dealt with in that book and the messages, etc. from important personalities was none too easy; it took years in some instances but we persisted and got what we wanted in the end. The problems of the initial pages thus being over, binding and preparation of the dust jacket completed the book.

The various Governmental agencies and leading publishers, one and all, appreciated our Herculean efforts and the good work produced which could change the history of medicine and give new dimensions to research and clinical applicability of Ayurveda, regretted to finance the project on one pretext or the other. If my Father-in-law Dr. Raghuvira, one of the greatest Indians that India has ever produced and who started me on this national job, was alive today, he would have seen that at least I had no problems with publication.

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MESSAGE FROM THE CHAIRMAN, EDITORIAL BOARD

It gives me great pleasure to send this short message of good wishes for 'Paediatric & Gynaecological Considerations and Aphorisms in Ancient Indian Surgery' based on Kaumāra-tantra portion of Uttara-tantra of Suśruta Saṁhitā, by Drs. G. D. Singhal and Jyotir Mitra of our Institute of Medical Sciences.

I am very glad that the perseverence of Prof. G. D. Singhal in bringing out the Ancient Indian Surgery series is halfway through now with the appearance of this present book.

This volume contains 16 chapters : the first 11 deal with certain syndromes of paediatric age group, 1 with gynaecological disorders and the last 4 as an epilogue to the whole treatise with measures to keep healthy, compilation of *doṣas* and of tastes and the maxims. On the whole the book gives an interesting reading on the Ayurvedic concepts of the diagnosis and management of these diseases and there is a great scope for research on the various problems as suggested by the authors at the end of each chapter.

I am particularly happy to note that the 3 declared aims of the Editorial Board of Ancient Indian Surgery series are well exemplified in this book, viz. (i) To change the History of Medicine emphasizing India's and Suśruta's contributions on almost every medical topic; (ii) To suggest numerous ideas for further research; and (iii) To encourage the use of the results thus obtained clinically by all medical men of the world.

I know Dr. Singhal has done a Herculean job, and almost a near impossibility, in bringing out our 2500 years old ancient Indian classical surgical Ayurvedic treatise,

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Suśruta Saṁhitā in such a lucid style in the form of Ancient Indian Surgery series in 10 volumes of text and further volumes on its drugs, synopsis, etc. This is one of the best examples of the unique collaborative works between the Ayurvedic and modern wings of our Institute.

One of the dreams of Dr. Singhal is to get Suśruta of India recognised as the Father of Surgery, based on facts and figures provided by the Ancient Indian Surgery series work. He has shown to all his selfless zeal and missionary spirit during the last 15 years towards this goal. The Ancient Indian Surgery books can be compared with any of the best works in this field and would provide a real framework for numerous further research projects from different parts of the world. I wish some national or international agency could help Prof. Singhal carry his message of Suśruta, the Father of Surgery to all corners of the world.

I congratulate the editors for the excellent job they have done and wish them all success.

Varanasi
4th Oct. 78.

K. N. Udupa

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I have missed him every day of my life. I have tears in my eyes as I write these lines-and remember him; however, no amount of tears or words can express my feelings for his great inspirational quality. But who can change God's will.

So, I had to publish it also somehow. So far I have received more hinderances, punishment and ridicule than appreciation. However, I am sure one day the country will recognise the magnificient service done to the nation by our excellent team responsible for bringing out this Ancient Indian Surgery series which may well earn the great Indian Suśruta his correct designation of 'Father of Surgery'; and I hope that day will be before this work is duly recognised outside India.

Last word, I have a mission : I wish to carry the message personally by giving talks (or by writings) to all the medical institutions of all countries of the world why Suśruta of India must be recognised as the Father of Surgery. God is great. I am confident that he will help me achieve my ambition.

17, Medical Enclave
Banaras Hindu University
Varanasi 221005, India
20th September 1978

G. D. Singhal

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ACKNOWLEDGEMENT

I am very grateful to the following for their help during the various stages of the preparation of the manuscript and printing of 'Paediatrics & Gynaecological Considerations and Aphorisms in Ancient Indian Surgery'.

Dr. Hari Narain

Vice-Chancellor, Banaras Hindu University for taking keen interest in our Ancient Indian Surgery work, for agreeing to be the Patron of the book and for sending us a nice message of blessings and good wishes.

Dr. K. N. Udupa

Prof. of Surgery & Director, Institute of Medical Sciences, B. H. U. and Chairman, Editorial Board of this book for very kindly sending us his message of inspiration and guidance.

Docteur de la Broquerie Fortier

The famous paediatrician of Quebec, Canada, President of the Canadian Society for the History of Medicine and President of the Societe Internationale d 'Histoire de la Medicine for graciously writing the Foreword.

(Lete) Dr. C. Dwarikanath

A doyen of Ayurveda, the first adviser in Indigenous Systems of Medicine to the Ministry of Health, Govt. of India, Visiting Professor in Ayurveda at Banaras Hindu University for writing the Preface before leaving for his heavenly abode.

Revered **Baba** of Gītā Vāṭikā, Gorakhpur and his disciples **Shri Lakhpat Rai Ji** and **Shri Ram Gopal Ji Palriwal** for very promptly arranging to send a photograph of Pujya **Shri Bhai Ji, Shri Hanuman Prasad Ji Poddar** to whom the book is dedicated,

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Dr. Jyotir Mitra

The co-author of the book for his invalueable scholarly contribution throughout. His help is specially acknowledged in Chief Editor's Notes.

Dr. K. N. Agarwal

Prof. & Head, Dept of Paediatrics, I. M. S., B. H. U. for his most kind help with the modern interpretations of the paediatric syndromes (*Graha* afflictions of children) mentioned in this book.

Dr. Miss P. V. Tewari

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Of Chaukhambha Amarabharati Prakashan, Varanasi for undertaking to make the book known in all parts of India and the world.

Rotarian Shri Amar Nath Datta

Of Anoop Printers, Varanasi for very kindly printing the book.

Readers, Critics and Reviewers

All over the world for their helpful suggestions, comments and constructive criticisms.

Inspite of our best efforts, none is more conscious of our deficiencies than myself. We hope they will be pointed out to us and all attempts will be made to rectify them in subsequent editions.

Varanasi, 20th Sept. 1978 **G. D. Singhal**

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COAUTHOR'S NOTE

प्राक्कथनम्

प्राच्यभारतीयशल्यशास्त्रस्य प्रस्तुतेऽस्मिन् नवमे खण्डे षोडशाध्याया विराजन्ते सुश्रुतस्योत्तरतन्त्रस्य, किन्तु न ते सर्वे क्रमशोऽत्रोपन्यस्ताः। एष्वेकादशाध्यायाः (सप्तविंशतितमात् सप्तत्रिंशत्तममध्यायं यावत्) नवविधान् बालग्रहान्, अष्टत्रिंशत्तमो योनिव्यापदः, त्रिषष्टितमो रसभेदविकल्पोपक्रमान्, चतुष्षष्टितमः स्वस्थवृत्तोपक्रमपुरस्सरं द्वादशाशनप्रविचारान्, पञ्चषष्टितमस्तन्त्रयुक्तीरन्त्यश्च षट्षष्टितमोऽध्यायो दोषभेदविकल्पोपक्रमांश्च विवृण्वते।

सुश्रुतसंहितायामुत्तरतन्त्रस्य सन्निवेशस्तत्प्रतिसंस्कर्त्रा नागार्जुनेन खैस्ताब्दस्य प्रथमशतके व्यधायि यद्बाह्याभ्यन्तरसाक्ष्यैः सुतरां प्रमाणीभवति। संहिताया आद्युपदेष्टुर्भगवतो दिवोदासधन्वन्तरेः समयस्तु खैस्तादेकसहस्रवत्सराणि प्राङ्निश्चितप्रायमेव बहुभिरितिहासपारङ्गतैरिति। दशमशताब्द्यां चिकित्साकलिकाख्यग्रन्थप्रणेतुस्तीसटाचार्यस्य सूनुना चन्द्रटेनास्याः संहितायाः पाठशुद्धिरकारि। इयमस्ति संक्षिप्ता कथाऽस्याः संघटने।

उपरिनिर्दिष्टेष्वेकादशाध्यायेषु प्रतिपादिता बालग्रहविषयिणी सामग्री कौमारभृत्याख्यांग एव समाविशति यद्यपि भूतविद्याऽऽख्येऽङ्गेऽपि ग्रहा वर्त्तन्ते परन्ते सर्वथा पृथग्भूता एव। उभयविधग्रहाणामाक्रामकवयोमर्यादाऽपि भिन्नैव। तत्रोनषोडशवर्षान् बालानेव नवग्रहाः (स्कन्द-स्कन्दापस्मार-नैगमेषाख्यास्त्रयः पुरुषग्रहाः, शकुनी-रेवती-पूतना-अन्धपूतना-शीतपूतना-मुखमण्डिकाभिधानाश्च चतस्रः स्त्रीग्रहाः) विषयीकुर्वंते।[1] वाग्भटस्याष्टाङ्गहृदये (उत्तरस्थानस्य तृतीयाध्याये) द्वादशधा प्रतिपादिता इमे। तेषु शकुनी-रेवती-पूतना-दृष्टिपूतना-शीतपूतना-मुखमण्डिका-शुष्करेवतीत्याख्या सप्तस्त्रीग्रहाः, अथ च विशाख-स्कन्दग्रह-पितृग्रह-मेषग्रह-श्वग्रहाख्याश्च पञ्चपुरुषग्रहा आपतन्ति।[2] भग्नकायायां काश्यपसंहितायान्तु[3] किलामीषां ग्रहग्रहीणां चतुर्षु स्थलेषूल्लेखः। खण्डितप्राये प्रथमे प्रसङ्गे (सूत्रस्थानस्यैकोनविंशेऽध्याये) शकुनी-स्कन्द-षष्ठी-पूतनाग्रहीभिर्ग्रस्तस्य स्तन्यस्योल्लेखः; द्वितीयप्रसङ्गे च (इन्द्रियस्थानस्य पञ्चमाध्याये) स्कन्द-

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स्कन्दापस्मार-स्कन्दपिता-पुण्डरीक-रेवती-शुष्करेवती-शकुनी-मुखमण्डिका-नैगमेषाख्यग्रहगृहीतानां सलक्षणचिकित्सानिर्देशः। तृतीये प्रसंगे (१२० तमे ताडपत्रे) रेवतीपूजनयोः पौराणिकोत्पत्त्या सह अन्धपूतना-शीतपूतना-कट्पूतना-मुखार्चिका (मुखमण्डिकाऽपरपर्याया) णां प्रतिपादनमत्रैव च रेवत्या वारुणी-प्रभृतिपुण्यकीर्त्यन्ता विंशतिपर्यायाः परिन्यस्ताः। न केवलमिदमपितु पूतनाया अपि पञ्च पर्यायाः प्रपञ्चिता अत्र। अन्तिमे प्रसङ्गे (कल्पस्यानस्य धूपकल्पे) हि पिशाच-यक्ष-गन्धर्व-भूत-स्कन्दग्रहाः सन्ति समुपन्यस्ता रेवत्याश्च चत्वारः पर्याया अप्यत्रांकिताः। अस्मिन्नेव स्थले विविधस्वरूपा जातहारिण्यो व्यासतो विवृताः सन्ति। जातहारिणीग्रस्तविषयाणां काश्यपेऽस्ति विस्तरेण समुल्लेखः। इमाः सर्वा अपि बालग्रहविषयीभूताः।

जैनवैद्यकस्योग्रादित्यप्रणीतकल्याणकारके[४] ग्रन्थे (२८/७१–११४) किन्नर-किंपुरुष-गरुड-गन्धर्व (रेवती) -पूतना-अनुपूतना-शीतपूतना-पिशाच-राक्षसाख्या नवग्रहाः सलक्षणचिकित्सिता व्याख्याताः। रावणस्य कुमारतन्त्रे[५] नन्दा-सुनन्दा-शकुनिका-अर्यका-पूतना-स्वस्तिमातृका-कट्पूतना-मुखमण्डिका-निर्ऋतामातृका-कामुकामातृका-शुष्करेवतीत्याख्या एकादशस्त्रीग्रहाः सलक्षणचिकित्सा निरूपिताः सन्ति। वैद्यवरकल्याणस्य बालतन्त्रे[६] (सप्तमाष्टमनवमपटलेषु) दिवस-मास-वत्सर-मर्यादा अधिकृत्य क्रमशः दश-द्वादश-षोडशसंख्याभेदै रष्टात्रिंशत्स्त्रीग्रहा व्यासतः प्रपञ्चिताः सन्ति। अग्निपुराणे[७] (२९९ तमेऽध्याये) ऽपि वैद्यकल्याणस्य बालतन्त्र-प्रोक्तैव ग्रहीसंख्या वर्त्तते। महाभारते[८] (वनपर्वणः, २२७, २३०; आदिपर्वणः ६६; शल्यपर्वणः ४४; सभापर्वणश्चैकादशमोऽध्यायश्च) च शकुनी-पूतना-शीत-पूतना-रेवती-मुखमण्डिकाख्यानां पञ्चस्त्रीग्रहाणामुत्पत्तिक्रमः स्वरूपस्तद्ग्रस्त-लक्षणानि च वैशिष्ट्यपुरस्सरं प्रतिपादितानि सन्ति। सुश्रुतवन्महाभारतमपि प्रतिपादितग्रहाणां दैवव्यपाश्रयचिकित्सामेवाचष्टे।

सुश्रुतोक्ता इमे सर्वे ग्रहा नवजातशिशोर्विकारा एव ये खलु षोडशवर्षाणि यावदेवोपलभ्यन्ते। अनुसन्धित्सुभिर्विशदाध्ययनाय प्राचां बालरोगस्येमे सर्वे उपरिनिर्दिष्टा ग्रन्थाः सुतरामवलोकनीयाः।

योनिव्यापदां विषये नहि किमपि विचारणीयमस्ति। रसभेदविकल्पोप-क्रमोऽपि तादृश एव। स्वस्थवृत्तस्यत्तु चर्याविषयिणी सामग्री नाऽत्र संक्षेप-विस्तरा। द्वादशाशनप्रविचारस्तु सर्वथा नूतन एव।

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तन्त्रयुक्तीनां संख्या द्वात्रिंशद् वर्त्तते। इयं सनामाभिधाना सकला सामग्री कौटिल्यस्यार्थशास्त्राख्यग्रन्थाद् गृहीताऽस्ति संस्कर्त्रा। कौटिल्यो विष्णुगुप्तापरपर्यायो मौर्यसम्राजश्चन्द्रगुप्तस्य प्रधानामात्यः ख्रैस्तस्य चतुःशतकात्प्रागाविर्बभूव। प्रतिसंस्कर्त्तु र्नागार्जुनस्य पन्थानमनुसृत्य चरकसम्पूरकेण दृढबलेनापि चतुर्थशतके तन्त्रयुक्तिविषयिणी सामग्री समयोजि किन्तु तस्याः संख्यावृद्धिं कुर्वता तेन षट्त्रिंशद् व्यधायि। षष्ठशतकस्य चरकव्याख्यात्रा भट्टारहरिचन्द्रेणास्याः संख्या चत्वारिंशत् कृता।

दोषभेदविकल्पोपक्रमस्तु चरकवदेव सुश्रुते।

एतावत्सामग्रीसंवलितस्य ग्रन्थभूतस्याङ्गलभाषायामेवानुवादश्चिरात्प्रतीक्षित आसीत् तज्ज्ञैः। यद्यपि कुञ्जलालभिषग्रत्नमहोदयेनास्या संहिताया आङ्गलानुवादोऽर्द्धशतकात्प्राक् कृत आसीत्किन्तु तदनुवादो वैज्ञानिकपरिभाषाभिर्नितरां वञ्चित एवोदतिष्ठत् तत्प्रपूर्त्त्यै आधुनिकशल्यविद्यापारङ्गतैर्डाक्टरघनश्यामसिंघलमहोदयैः स्वश्वसुराणां भारतीविद्यापण्डितमण्डनानां दिगन्तविश्रान्तकीर्तीनां आचार्य रघुवीरमहोदयानां प्रेरणया सुश्रुतस्य वैज्ञानिकदृष्टिसमन्वित आङ्गलभाषानुवादयज्ञः प्रारब्धः। डा० सिंघलमहोदयानामेतादृशं भगीरथप्रयासमवलोक्य तत्प्रेरणयां अस्य खण्डस्यानुवादेऽहं व्यापृतः। ग्रन्थस्यास्य बहुविधसामग्र्यनुवादे न केवलं डल्लणस्य टीकायाः साहाय्यमधिगतमपितु सम्बद्धसामग्रीग्रन्थ्युद्घाटने विविधवाङ्मयगतानां ग्रन्थानान्तत्तत्स्थलान्यपि परामृष्टानि। अस्मिन् प्रस्तुते ग्रन्थे युगानुरूपं पारिभाषिकशब्दावली, विवेच्यशैली, प्रतिपादनरीतिर्विषयोपन्यासकला च नितान्तं मनोरमा गुणैकलुब्धपाठकप्रेया।

काले काले चैतादृग दुरूहकार्यसम्पादनायाहं बहुभिः सतीर्थ्यैः सुहृद्भिर्विद्वद्धौरेयैश्च समुत्साहितस्तदर्थन्तेभ्यो धन्यवादान् वितरामि। चेत्प्रमादात् काश्चनाशुद्धयो दृश्येरन् विदुषां पुरस्तादस्मिन् कार्ये तद्गुणैकपक्षपातिभिः सूरिभिः सर्वथा क्षन्तव्या इति। विरमामि चाधस्तनादात्मनिवेदनादानतमौलिरहं :—

सत्प्रान्तोत्तरगे रुदौलिनगरे वाराहबंकी स्थिते
शस्ते भूतिकुले ललामनिलये बद्धादरे पूर्वजे।
लक्ष्मीलक्षितनामधेयलसितो नारायणः पुण्यधी
ज्येष्ठस्तस्य बभूव कीर्तिनिचयः पुत्रो विवस्वानिव ॥१॥

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त्यागानन्दगुरोः कुले जननुते साकेतविद्यालये
विद्याः प्राप्य समग्रवैद्यककला द्वारे हरेः कीर्तिदाः ।
काणादं सकलं शुभे लखनऊ विद्यालये विश्वके
चैतिह्यं मत-युग्मकं कलितवान् काश्याश्च सारस्वते ॥२॥

तापौघापहरस्य चारुणि पुरे हिन्दूस्थविद्यालये
सिद्धान्तान् सकलान् विनिर्दिशति यश्छात्रेषु शोधोद्भवान् ।
संरुद्धानपरानपि प्रथयते यः सेतिहासान् नवान्
ज्योतिर्मित्रविदश्चिरं विजयतां तस्यानुवादो नवः ॥ ३ ॥

धन्वन्तरि जयन्ती,

कार्त्तिककृष्णा त्रयोदशी २०३५

वैक्रमाब्दे

दिनांक : २९ अक्तूबर, १९७८ ई०

विदुषामाश्रवः

ज्योतिर्मित्रः

प्रवाचकः

मौलिक सिद्धान्त विभागे, चिकित्सा विज्ञान संस्थानस्य

काशी हिन्दू विश्वविद्यालयस्थस्य ।

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संदर्भ ग्रन्थावली

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२. अष्टांगहृदयम् — वाग्भटः, तारादत्त पन्त सम्पादितम्, चौखम्भा संस्कृत सिरीज, वाराणसी (१९५६) ।

३. काश्यप संहिता — हेमराज शर्मणा सम्पादिता, सत्यपाल भिषगाचार्येणानूदिता, चौखम्भा संस्कृत सिरीज, वाराणसी (१९५७) ।

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६. बालतन्त्रम् — कल्याण, गुजराती मुद्रणालय, बम्बई, १६७२ वि० सम्वत् ।

७. अग्निपुराणम् — गुरू मण्डल सिरीज, ५ क्लाइव रोड, कलकत्ता, (१९५७) ।

८. महाभारतम् — गीता प्रेस, गोरखपुर, २०१३ वि० संवत् ।

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ENGLISH TRANSLATION OF THE CO-AUTHOR'S NOTE

The present ninth volume of the Ancient Indian Surgery series contains sixteen chapters of the *Uttara-tantra* of the *Suśruta Saṁhitā*, but they are not placed here in a serial order. Among the aforesaid, eleven chapters (27 to 37) deal with the nine *Bāla-grahas*; thirty-eighth describes the Gynaecological disorders and its management; sixty-third expounds the compilation of the different tastes; sixty-fourth elaborates seasonal regimens and the twelve-fold dietary considerations; sixty-fifth defines the thirty-two maxims; and the last (sixty-sixth) chapter discusses the compilation of the different *doṣas*.

The *Uttara-tantra* was added to an original compendium of *Suśruta* by its redactor (*Saṁskartṛ*) *Nāgārjuna* in the first cent. A.D. which is apparently proved by the internal evidences. Lord *Divodāsa Dhanvantari*, its original expounder and the king of *Kāśi*, flourished in 1000 B. C. *Caṇḍraṭa*, the son of *Tīsaṭa* who wrote *Cikitākalikā*, made textual corrections in the 10th cent. A. D. It is a succinct account regarding the construction of the *Saṁhitā*.

The material related to the paediatric disorders, described in the above mentioned eleven chapters, comes under Paediatric branch of *Āyurveda*, though the *Grahas* are also mentioned in *Bhūtavidyā*, another branch of *Āyurveda*, but they are entirely different. Both types of *grahas* have their specific age limitations. These nine *grahas*. (1) (*Skanda*, *Skandāpasmāro* and *Naigameṣa* being the three male *grahas* and *Śakuni*, *Revatī*, *Pūtanā*, *Andhapūtanā*, *Śītapūtanā* and *Mukhamaṇḍikā* being the female *grahas*) afflict the children upto sixteen years,

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Vāgbhaṭa(2) counts them twelve in number in his *Aṣṭāngahṛdaya* (3rd chapter of *Uttara-sthāna*) and they are *Śakuni, Revatī, Pūtanā, Dṛṣṭipūtanā, Śītapūtanā, Mukhamaṇḍikā* and *Śuṣkarevatī* as the seven female *grahas* and *Viśākha, Skandagraha, Pitṛgraha, Meṣagraha* and *Śvagraha* as the five male *grahas*. Both these male and female *grahas* are referred to in *Kāśyapa Saṁitā* (3) in four contexts. Among them, the first reference (21st chapter of *Sūtrasthāna*) describes the breast milk affiicted with *Śakuni, Skandaṣaṣṭhī* and *Pūtanā*. The second reference (5th chapter of *Indriya-sthāna*) mentions elaborately afflictions by *Skanda, Skandāpaṣmāra, Skandapitā, Puṇḍarīka, Revatī, Śuṣkarevatī, Śakuni, Mukhamaṇḍikā* and *Naigameṣa* with appropriate management. The third spot (120th palm leaf) describing the mythological origin of *Revati* and *Pūtanā*, deals with *Andhapūtanā, Śītapūtanā, Kaṭpūtanā, Mukhārcikā* (known as *Mukhamaṇḍikā* too) and there is also a mention of twenty synonyms of *Revati* and five of *Pūtanā*. The last reference (*Dhūpakalpa* of *Kalpasthāna*) presents the details regarding *piśāca, yakṣa, gandharva, bhūta* and *Skandagrahas* along with the four synonyms of *Revatī*. The *Jātahāriṇis*, having peculiar features, are also dealt here with full details and the *Kāśyapa Saṁhitā* exhibits its affliction with proper management. These all are under the purview of *Bālagraha*.

The *Kalyāṇakāraka* (4), a Jain medical work composed by *Ugrāditya*, describes the nine *grahas* named as *Kinnara, Kimpuruṣa, Garuḍa, Gandharva* (*Revatī*), *Pūtanā, Anupūtanā, Śītapūtanā, Piśāca* and *Rākṣasa* along with their causes of affliction and management (28.71-74). The *Kumāratantra*, (5) ascribed to *Rāvaṇa*, enumerates eleven female grahas viz. *Nandā. Sunandā, Śakunikā, Aryakā, Pūtanā, Svastimātṛkā, Kaṭpūtanā, Mukhamaṇḍikā, Nirṛtāmātṛkā, Kāmukāmātṛkā* and *Śuṣkarevatī* with symptoms and treatment. Another work entitled *Bālatantra*(6) of *Kalyāṇa* also narrates 38 female *grahas* classified into ten, twelve and sixteen in number on the basis of the day, the month and the year respectively (7th, 8th & 9th *paṭala*). The *Agnipurāṇa* (7) (299th chapter),

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describing the same account of *grahi*, follows completely the *Bālatantra* of *Kalyāṇa*. The *Mahābhārata* (8) depicts five (*Śakuni, Pūtanā, Śītapūtanā, Revatī* and *Mukhamaṇḍikā*) female *grahas* with their origin, features, symptoms of afflictions and other peculiar characteristics. Alike the *Suśruta Saṁhitā*, it suggests mainly divine therapy (*daiva vyapāśraya*) for the management of the *grahas*.

The aforesaid nine *grahas*, mentioned by *Suśruta*, are actually neonatal infections and disorders and they give rise to afflictions in even upto sixteen years old children. For further research, the above mentioned literature of the ancients on Paediatrics should be explored by those interested in this field.

It is not worthwhile to explore the source of gynaecological disorders here as not much is available till now except the material of *Caraka* and these have not been scientifically identified with their modern equivalents. Nothing is to be noticed regarding the compilation of different tastes. Measures to keep healthy are dealt with from the point of view of seasonal regimen and this material is neither in short nor in detail. The twelve-fold dietary considerations are indeed new.

Maxims (*tantrayukti*) are enumerated here as thirty-two in number. All nomenclatures except the illustrations have been borrowed from the Arthaśāstra of *Kauṭilya* by the redactor of *Suśruta Saṁhitā*. We are well aware of the fact that *Kauṭilya* alias *Viṣṇugupta*, the p ime minister of Mauryan emperor *Chandragupta*, flourished in c. 320 B. C. Following the pattern of *Nāgārjuna*, the redactor of *Suśruta* Saṁhitā, *Dṛḍhabala* also includes 36 *tantrayuktis* or maxims in the *Caraka Saṁhitā* (*Siddhi : 12*) in 4th cent. A. D. In a later period, near about the 6th cent. A. D., *Bhaṭṭāra Hcriccndra*, the glosswriter on *Caraka*, increased its number to forty.

The subject matter of compilation of different *dcṣas* in *Suśruta* is similar to that in the *Caraka Saṁhitā*.

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An authentic and scientific English translation of such material, as contained in this volume, has long been a desideratum and a long-awaited need of the scientific workers interested in this particular field. Half a century ago, Kaviraj Kunja Lal Bhiṣagratna had translated the whole *Suśruta Saṁhitā* but it was lacking in scientific and technical rendering and in order to fulfil these shortcomings, Dr. G.D. Singhal, a well-versed modern surgeon, initiated this venture in the form of a *yajña* through the inspiration of his father-in-law Prof. Dr. Raghu Vira, a well-known Philologist, one of the topmost Indologists, an eminent Sanskrit scholar, and a devotee, worshiper and ardent preacher of Indian culture and civilization. Having seen the Herculian task of Dr. Singhal, I joined his team and translated the material contained in this volume by his affectionate inspiration. In the rendering of this multi-disciplined volume, I am not only benefitted by *Ḍalhaṇa's* commentary but a great deal of assistance is also sought by the various works of several literatures wherever the relevant material was to be explored and feasibly understood.

The English translation of this volume is sufficiently enriched with an up-to-date modern technical terminology, an appropriate and an understandable mode of expression, a lucid style, an ingenuity of presentation of the subject matter and an excellence of clarity to be honoured by the readers having any interest towards it.

It is my pleasant duty to express my sincere gratitude to all my colleagues, friends, well-wishers and scholars of eminence for giving me constant encouragement from time to time to accomplish this difficult task.

Errors, if committed by an inadvertence in this work, may kindly be forgiven by the scholars, beholders of excellence in this attempt. I, bow-headed, now close my deliverance with the following verses composed by me in Sanskrit for memoir :

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Satprāntottarāge Rudaulinagare Vārāhabankīsthite,
Śaste bhutikūle lalāmanilaye baddhādare pūrvaje-
Lakṣmīlakṣitanāmadheyalasito Nārāyanaḥ puṇyadhīr
Jyeṣṭhıstasya babhūva kīrtinicayaḥ putro vivasvāniva. 1
Tyāgānandaguroḥ kule jananute Sāketavidyālaye,
Vidyāḥ prāpya sāmagravaidyakakalā dvāre hıreḥ kīrtidāḥ.
Kāṅādam sakalam śubhe Lakhanauvidyālaye viśvake
Caitihyam mıta-yugmıkam kalitavān kāśyāśea śarasvate. 2
Tāpaughāpaharasya cāruṇipure Hindūsthavidyālaye,
Sidhāntān sakalāı vinirdiśati yaś chātreṣu śodhodbhavān.
Samruddhān aparān api prathayate yas setihāsān navān
Jyotirmitravidaściram vijayatām tesyānuvādo navaḥ. 3

Jyotir Mitra
Reader
Dept. of Basic Principles,
Institute of Medical Sciences,
Banaras Hindu University,
Varanasi

Kārtika Kṛṣṇā Trayodaśī,
2035, Vikrem Era,
Dhanvantari Jayanti, the
29th October, 1978.

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2. Aṣṭāṅgahṛdaya (1939) with the commentaries of Aruṇadatt and Hemādri, edited by Kṛṣṇa Śarmā, Navare, Nirnya Sagar Press, Bombay.
3. Kāśyapa Saṁhitā (1953) with Vidyotani commentary by Satya Pal Vidyālankār with the preface of Hemrāj Sharmā, Chaukhambha Sanskrit Series, Varanasi.
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5. Kumāratantra (1947 V. E.) of Ravana, edited by Ravidatta Rajavaidya, published by Gavage Vishan Shri Krishnadas, Venkateshver Press, Bombay.
6. Bālatantra (1972 V. E.) of Kalyana, Gujrati Mudraṇālaya, Bombay.
7. Agnipurāṇa (1957) Gurumandal Series, 5, Clive Road, Calcutta.
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Why Banaras Hindu University is the only place where this book could have been written by the one team qualified to do so.

Do you know of any other place in the world where this excellent combination of the highest Aurvedic talents with a scientific bias towards medicine is so intimately combined with the best and the latest in modern medicine ?

The Institute of Medical Sciences, of the late Mahamana Madan Mohan Malviya's Banaras Hindu University proudly claims this unique privilege under the able and dynamic leadership of Dr. K. N. Udupa, M. S., F. R. C. S. (C), F. A. C. S., F. A. M. S., Prof. of Surgery and Director.

To put Ancient Indian Surgery of Suśruta, written 2500 years ago in Sanskrit, in a lucid yet scientific and medical English with commentaries on research potentialities, etc. required a combination of the knowledge of Sanskrit, English and modern medicine together with a sense of dedication, perseverence and service to the nation. Dr. G. D. Singhal, M.S., F.R.C.S.Ed., Professor of Surgery and Head, Dept. of Surgery and of Paediatric Surgery Section, Institute of Medical Sciences, formed such a nucleus around whom gathered more than 20 Ayurvedic colleagues to fulfill the task with a missionary zeal they undertook during the last 16 years.

Your support by going through this work and making suggestions* (which will be duly acknowledged in subsequent publications) will help the cause of Ayurveda, modern medicine, research and History of medicine in the world in general and India in particular.

* To be sent to the Chief Editor.

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PREFACE

I am very happy to be associated with the labours of the learned scholars of Banaras Hindu University, under the Chief Editorship of Dr G. D. Singhal, who are bringing out an authentic version of the Suśruta Saṁhitā, in a series of twelve self-contained volumes as Ancient Indian Surgery series and to contribute this preface to the volume entitled 'Paediatric and Gynaecological Considerations and Aphorisms in Ancient Indian Surgery' by Dr. G. D. Singhal and Dr. Jyotir Mitra.

This undertaking has been long overdue. Dr. Singhal and his colleagues have endeavoured to present the original sanskrit text with a faithful English rendering, necessary annotations and thought-provoking suggestions for research. The value of these publications has already been emphasized by the medical historians of the eminence of Dr. Adalberto Pazzini[1], Dr. F. N. L. Poynter[2] and Dr. N. H. Keswani[3], with all of whom I fully agree.

Non-availability of the original texts of Ayurvedic Saṁhitās to the medical historians of the West has often lead them to rely on indifferent translations which reached Europe through circuitious routes, often giving a distorted version, becoming corrupt on the way. Thus the history of evolution of medicine in India through the millennium and its contributions to other medical systems either recieved their scant attention or

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1. Diagnostic Considerations in Ancient Indian Surgery by Singhal, G. D., Singh, L. M. and Singh, K. P. (1972), p. xi. Published by Dr. G. D. Singhal, 14 Sammelan Marg, Allahabad, India.

2. Toxicological Considerations in Ancient Indian Surgery by Singhal, G. D. and Dwivedi, R. N. (1975), p. vii. Published by Singhal Publications, 14 Sammelan Marg, Allahabad 211003, India

3. Anatomical and Obstetric Considerations in Ancient Indian Surgery by Singhal, G. D. and Guru, L. V. (1973), p. xiii. Published by Dr. G. D. Singhal, 14, Sammelan Marg, Allahabad 211003, India.

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appeared in a truncated and distorted version in their works, to the extent that much useful knowledge contained in ancient Indian medicine has sometimes been traced even to the Greek or Arabic sources.

Suśruta Saṁhitā, which is now being brought out as Ancient Indian Surgery series by Dr. Singhal and colleagues, therefore, paves the way for better understanding of the subject and promotes a correct appreciation of the Indian contributions to the development of medicine in the world.

The subjects dealt with in the present volume are devoted to *graha cikitsā* or paediatric diseases (Ch. 27-37), *strīroga cikitsā* or gynaecological disorders (Ch. 38) and *tantra-bhūṣaṇa* or aphorisms (Ch. 63-66).

Diseases of children have been described by Suśruta to be of nine types alleged to be caused by their affliction with nine different *grahas* (evil spirits). One feature common to most of them was convulsions. The common predisposing factors described were neglect of maternal and infant hygiene during the period of suckling, failure to perform the benedictory rituals and the frightening of the child which exposed the child to infection and mental trauma of varying degree.

Suśruta has given a great importance to the selection of a wet nurse[1] and the harmful consequences following improper breast feeding.[2]

As emotional stress in the mother/wet nurse could inhibit the breast milk secretion, Suśruta has advised the maintenance of equanimity of the suckling woman's mind and to give her special diet and drugs[3], some of which could well be galactogogues.

The terms *'rakṣoghna'*, *'rakṣoghna dhūpas'*, *'rakṣoghna dravyas'* and *'rakṣoghna mantras'* used in the context of surgery extended

1. S. S. III. 10. 25
2. S. S. III. 10. 28, 29.
3. S. S. II. 10. 30.

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to paediatrics also are of significance. The term '*rakṣa*' used as a verb implies 'to protect'. All these usages mean the destruction of harmful living things (pathogens), drugs, fumigating measures and recitation of hymns.

It would contribute to the science of today if some investigations could be carried out on the various antiseptic drugs, especially those used for fumigation, as found at different places in the various Ayurvedic Saṁhitās.

The Vedas and Ayurveda

The Vedas, specially Atharvaveda and Ṛgveda have dealt with various aspects of medicine and diseasesin a very interesting way. However, a long interval of time intervened until the highly systematised and scientific *Saṁhitās* of Suśruta and Caraka appeared. Suśruta pointed Ayurveda to be a subdivision of Atharvaveda itself.[1]

Indra has been regarded by both Caraka and Suśruta as the proximate source of their knowledge of rational Ayurveda described in its eight specialities. There is an ample evidence to show the radical departure from the extra and supernatural etiological factors of diseases as mentioned in the medicine of *Atharvans* to the more systematic and rational treatment of the subject dealt with by Ayurveda.

Some consider there were two Suśrutas–a senior and a junior; the senior Suśruta wrote Śalya-tantra (the Science of Surgery) in five sections only and the junior one revised all of it. An anonymous writer (Nāgārjuna, according to Ḍalhaṇa)[2] added the sixth section, *Uttara-tantra*, at a much later period. Senior Suśruta flourished about 1000 B. C. and the junior one about 600 B. C.[3] in Kāśi (Vārāṇasī).

1. S. S. I. 1. 6.
2. Ḍalhaṇas commentary on S. S. I. 1. 1.
3. Keswani, N. H. Prologue to the 'Anatomieal & Obstetric Considerations in Ancient Indian Surgery' by Singhal, G. D. and Guru, L. V. (1973). Published by Singhal Publications, 14 Sammelan Marg, Allahabad 211003, India.

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The senior Suśruta is considered to be the son of the sage Viśvāmitra and an immediate disciple of Kāśirāja Divodāsa Dhanvantari. That there existed a junior Suśruta is inferred by references made to the *vṛddha* Suśruta by Vijayarakṣita and Śrīkāṇṭha Datta in their commentaries on Mādhava Nidāna and by Śiva Dāsa Sena in his glossary on Caraka-saṁgraha; his identity, however, has yet to be satisfactorily established. The exact identity of Nāgarjuna also is controversial as scholars have recognised at least four Nāgārjunas, viz. Dārśanika Nāgārjuna, Siddha Nāgārjuna (the founder of the Mahāyāna Buddhism), Nāgeśa Nāgārjuna and Bhadanta Nāgārjuna (a Keralite bhikṣu).

An interesting view based on the historical synchronism of several personalities, chronology of the Ikṣavāku dynasty and on the horoscope of Sri Ramacandra (as found in Vālmīki Rāmāyaṇa and Campū Rāmāyaṇa of Bhoja) suggests the period of senior Suśruta to be 3000 B. C.–2500B. C. Details of these evidences would be given by me in another communication.

I wish to congratulate Dr. G. D. Singhal, Dr. Jyotir Mitra and other members of the editorial board for bringing out this portion of Suśruta Saṁhitā in such a nice way. I am confident these books will change the History of Medicine one day when India will again be looked upon to have been the pioneer in the field of Medicine and Surgery in ancient times.

Varanasi
10th Sept. 1976

C. Dwarka Nath
Visiting Professor in Indian Medicine, Banaras Hindu University.
(Previously, Principal, Govt. College of Indian Medicine Mysore,
Prof. & Head, Dept. of Kaya-cikitsa, P. G. T. Center, Jamnagar,
Advisor in Indigenous System of Medicine, Ministry of Health, Govt. of India, New Delhi, & Officer on Special Duty, Indian Council of Medical Research, New Delhi.)

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KEY TO TRANSLITERATION

अ	आ	इ	ई	उ	ऊ	ऋ	
a	ā	i	ī	u	ū	ṛ	
ए	ऐ	ओ	औ	अं	अः		
e	ai	o	au	aṁ	aḥ		
क्	क	ख्	ख	ग्	ग	घ	ङ
k	ka	kh	kha	g	ga	gha	ṅa
च	छ	ज	झ	ञ			
ca	cha	ja	jha	ña			
ट	ठ	ड	ढ	ण			
ṭa	ṭha	ḍa	ḍha	ṇa			
त	थ	द	ध	न			
ta	tha	da	dha	na			
प	फ	ब	भ	म			
pa	pha	ba	bha	ma			
य	र	ल	व	श			
ya	ra	la	va	śa			
ष	स	ह	क्ष	त्र	ज्ञ		
ṣa	sa	ha	kṣa	tra	jña		

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ABBREVIATIONS

1.	Cakrapāṇi Datta	C. D.
2.	Caraka Saṁhitā	C. S.
	Sūtra-Sthāna	C. S. I.
	Nidāna-Sthāna	C. S. II.
	Vimāna-Sthāna	C. S. III.
	Śārīra-Sthāna	C. S. IV.
	Indriya-Sthāna	C. S. V.
	Cikitsā-Sthāna	C. S. VI.
	Kalpa-Sthāna	C. S. VII.
	Siddhi-Sthāna	C. S. VIII.
3.	Kāśyapa Saṁhitā	K. S.
4.	Mādhava Nidāna	M. N.
5.	Manu Smṛti	M. S.
6.	Monier Williams, Sanskrit English Dictionary, Oxford, 1899	M. W.
7.	Suśruta Saṁhitā	S. S.
	Sūtra-Sthāna	S. S. I.
	Nidāna-Sthāna	S. S. II.
	Śārīra-Sthāna	S. S. III.
	Cikitsā-Sthāna	S. S. IV.
	Kalpa-Sthāna	S. S. V.
	Uttara-Tantra	S. S. VI.
8.	Śāraṅgadhara Saṁhitā	S. D. S.
9.	Vāgbhaṭ (Elder)	V. V.
	Sūtra-Sthāna	V. V. I.
	Śārīra-Sthāna	V. V. II.
	Nidāna-Sthāna	V. V. III.
	Cikitsā-Sthāna	V. V. IV.
	Kalpa (Siddhi)-Sthāna	V. V. V.
	Uttara-Tantra	V. V, VI.
10.	Vāgbhaṭ (Younger)	V.
11.	V. S, Apte, Sanskrit English Dictionary, Jainendra Press, Delhi, 1905.	Apte

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INTRODUCTION

The *Kaumāra-tantra* (Paediatrics and Gynaecology) and *Tantra-bhūṣaṇa* (Aphorisms) sections of *Uttara-tantra*, the sixth canto of Suśruta Saṁhitā consists of 12 and 4 chapters respectively.

Paediatrics is dealt with in the first eleven chapters (S. S. VI. 27-37). These describe the nine *grahas*, the superhuman agencies which afflict the children and produce various syndromes, their mythogical origin, mode of affliction, clinical features and management.

Gynaecology has been described in one chapter (S. S. VI. 38) which deals with the 20 gynaecological disorders, their aetiology, diagnosis and management.

The Aphorisms portion consists of the last four chapters (S. S. VI. 63-66) and compiles the various possible combinations of the tastes and *doṣas*, measures to keep healthy and the maxims; this portion is as an epilogue to the whole treatise.

The salient features of these chapters are as follows:

Chapter 1 (S. S. VI. 27)

A Study of the Specific Features of the Nine Grahas

It deals with the nomenclature, aetiology, clinical features, prognosis and general regimen of afflictions of children with the nine *grahas* (the superhuman organisms invisibly entering the body of unhygeinically kept children and producing various grave paediatric syndromes. (7-19)

Chapter 2 (S. S. VI. 28)

The Management of an Affliction by the Skanda Graha

It deals with the management of children afflicted with *Skanda graha* by measures like *vāta*-eliminating medications, fumigation, sacrificial rites, etc. (21-29)

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Chapter 3 (S. S. VI. 29)

The Management of an Affliction by the Skandāpasmāra Graha

It deals with the management of children afflicted by *skandāpasmāra graha* with measures like medicated sprinkling, massage, *ghṛta*, fumigation, sacrificial rites, etc. (31–39)

Chapter 4 (S. S. VI. 30)

The Management of an Affliction by the Śakuni Graha

It deals with the management of children afflicted by *Śakuni graha* with such measures as medicated sprinkling, massage, fumigations, sacrificial rites, etc. (41–48)

Chapter 5 (S. S. VI. 31)

The Management of an Affliction by the Revatī Graha

It deals with the management of children afflicted by *Revatī graha* using such measures as medicated sprinkling, massage, *ghṛta*, fumigation, sacrificial rites, etc. (49–57)

Chapter 6 (S. S. VI. 32)

The Management of an Affliction by the Pūtanā Graha

It deals with the management of children afflicted with *Pūtanā graha* by the use of such measures as medicated sprinkling, massage, *ghṛta*, fumigation, sacrificial rites, etc. (59–66).

Chapter 7 (S. S. VI. 33)

The Management of an Affliction by the Andhapūtanā Graha

It deals with the management of children afflicted with *Andhapūtanā graha* by the use of such measures as medicated sprinkling, massage, *ghṛta*, fumigation, warding-off omens, sacrificial rites, etc. (67–74)

Chapter 8 (S. S. VI. 34)

The Management of an Affliction by the Śītapūtanā Graha

It deals with the management of children afflicted with *Śītapūtanā graha* by using measures as medicated sprinkling,

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massage, *ghṛta*, fumigation, warding off omens, sacrificial rites, etc. (75–82)

Chapter 9 (S. S. VI. 35)

The Management of an Affliction by the Mukhamaṇḍikā Graha

It deals with the management of children afflicted with *Mukhamaṇḍikā Graha* using measures as medicated sprinkling, massage, *ghṛta*, fumigation, sacrificial rites, etc. (83-90)

Chapter 10 (S. S. VI. 36)

The Management of an Affliction by the Naigameṣa Graha

It deals with the management of children afflicted with *Naigameṣa Graha* using such measures as medicated sprinkling, massage, *ghṛta*, anointment, fumigation, sacrificial rites, etc. (91-98)

Chapter 11 (S. S. VI. 37)

The Mythological Origin of the Grahas

It describes the mythological basis of the origin of the *grahas*. The nine *grahas* were created by Gods to protect the newly born Guha and were to afflict the children of unpious and unhygienic families as a part of their activities. *Skanda* has been considered to be the most dreadful *graha*. (99–109)

Chapter 12 (S. S. VI. 38)

The Management of the Gynaecological Disorders

It deals with the aetiology, pathogenesis, clinical features, prognosis and management of the 20 gynaecological disorders, including dysmenorrhoea, amenorrhoea, dyspareunia, prolapse uterus, habitual abortion, sexual insatiability, cervical growth, pinhole cervical os, etc. (111–126)

Chapter 13 (S. S. VI. 63)

Compilation of the Different Tastes

It compiles the 63 combinations of 6 tastes in all possible permutations to counteract the 63 possible combinations of *doṣas*. (127-139)

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Chapter 14 (S. S. VI. 64)

Measures to keep Healthy

It deals with the measures to keep healthy. Daily regimens to be observed during the different seasons, the twelve types of diet, their effects and indications and the ten suitable times for the administration of medicine in relation to meals have been discussed. (141–165)

Chapter 15 (S. S. VI. 65)

The Maxims

It deals with the thirty-two maxims (a general principle serving as a rule or guide) used in Suśruta Saṁhitā. Their importance has been given and each one discussed with examples. They help in general in correlating the sentences and clarifying the meaning of the text. They are of invaluable help to the physician in understanding the subject. (167–186)

Chapter 16 (S. S. VI. 66)

The Compilation of the Different Doṣas

It deals with the compilation of *doṣas* into 62 possible combinations and their relation to *dhāṭus* and *malas* in health and disease. It has also been mentioned that diseases are 1120 and drugs 573 in number. (187–196)

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उत्तरतन्त्रम्

सप्तविंशतितमोऽध्याय.

नवग्रहाकृतिविज्ञानीयमध्याय:

Chapter on the Study of the Specific Features of the Nine Grahas

CHAPTER TWENTY-SEVEN

UTTARA-TANTRAM

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S. S. V. 27

SUMMARY

This chapter deals with affliction of children by the nine *Grahas*.

The nine *Grahas* (4, 5), causes and mode of affliction of children with them (6, 7), and the clinical features of each (8–16) have been given. Prognosis (17–18/1) and general regimen (18/2–21) to be observed have been mentioned.

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सप्तविंशतितमोऽध्यायः ।

CHAPTER TWENTY SEVEN

1. अथातो नवग्रहाकृतिविज्ञानीयमध्यायं व्याख्यास्यामः ॥१॥

Now we would expound the chapter entitled 'Study of the Specific Features of the Nine *Grahas*'.

2. यथोवाच भगवान् धन्वन्तरिः ॥२॥

As was described by Lord Dhanvantari.

3. बालग्रहाणां विज्ञानं साधनं चाप्यनन्तरम् ॥
उत्पत्ति कारणं चैव सुश्रुतैकमनाः शृणु ॥३॥

O Suśruta ! Listen attentively to my discourse on the science, treatment, origin and causes of affliction of infants with the *grahas*.

4,5. **The nine grahas**

स्कन्दग्रहस्तु प्रथमः स्कन्दापस्मार एव च ॥
शकुनी रेवती चैव पूतना चान्धपूतना ॥४॥
पूतना शीतनामा च तथैव मुखमण्डिका ॥
नवमो नैगमेषश्च यः पितृग्रहसंज्ञितः ॥५॥

The *Grahas* are nine in number. They are as follows : *Skandagraha*, *Skandāpasmāra*, *Śakunī*, *Revatī*, *Pūtanā*, *Andhapūtanā*, *Śītapūtanā*, *Mukhamaṇḍikā* and *Naigameṣa*, also known as *Pitṛgraha*.

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6,7. Causes and mode of affliction by the grahas

धात्रीमात्रोः प्राक्प्रदिष्टापचारा-
च्छौचभ्रष्टान्मङ्गलाचारहीनान् ॥
त्रस्तान् हृष्टांस्तर्जितान् ताडितान् वा
पूजाहेतोर्हिंस्युरेते कुमारान् ॥६॥
ऐश्वर्यस्थास्ते न शक्या विशन्तो
देहं द्रष्टुं मानुषैर्विश्वरूपाः ॥
आप्तं वाक्यं तत्समीक्ष्याभिधास्ये
लिङ्गान्येषां यानि देहे भवन्ति ॥७॥

These (*grahas*) afflict the children when the mother and the wet-nurse do not follow the code of conduct as enjoined earlier, cleanliness is not observed, auspicious rituals are not done and where children are somehow scared, overjoyed, rebuked or beaten; these *grahas* attack the children for the sake of extracting veneration.

Being possessed of supernatural powers and capable of assuming all forms, these (*grahas*) are not capable of being seen by men when they enter the body of children. Hence, I shall speak of the symptomatology[1] of their presence in the body as observed by the authorities.

8. Clinical features of an affliction by the Skanda raha

शूनाक्षः क्षतजसगन्धिकः स्तनद्विड्
वक्रास्यो हतचलितैकपक्ष्मनेत्रः ॥

1. ? Probably terminal stages of serious diseases met with in paediatric practice.

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उद्विग्नः सुलुलितचक्षुरल्परोदी
स्कन्दार्तो भवति च गाढमुष्टिवर्चाः ॥८॥

The child afflicted with *Skanda graha* has swelling of the eyes, bloody odour, an aversion to the breast milk, distorted facial features, fixed eyes, movement of one lid or of one eye only, frightened appearance, half closed eyes, weeps rarely, has clenched fists and passes hard and solid faeces[1].

9. Clinical features of an affliction by the Skandāpasmāra graha

निःसंज्ञो भवति पुनर्भवेत्ससंज्ञः
संरब्धः करचरणैश्च नृत्यतीव ॥
विण्मूत्रे सृजति विनद्य जृम्भमाणः
फेनं च प्रसृजति तत्सखाभिपन्नः ॥९॥

The child afflicted with *Skandāpasmāra* alternately looses and regains consciousness, looks violent with the hands and legs moving as if dancing, passes urine and stool vociferously, yawns, and brings out froth (from the mouth)[2].

10. Clinical features of an affliction by the Śakunī graha

स्रस्ताङ्गो भयचकितो विहङ्गगन्धिः
संस्राविव्रणपरिपीडितः समन्तात् ॥
स्फोटैश्च प्रचिततनुः सदाहपाकै-
र्विज्ञेयो भवति शिशुः क्षतः शकुन्या ॥१०॥

1. ? Cavernous sinus thrombosis or some serious pathology.
2. ? Grand mal epilepy,

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The child is diagnosed as afflicted with *Śakunī graha* when he is seen to have flaccid limbs, is frightened, has odour of a bird, is suffering from discharging ulcers all over the body, or from eruption of blisters which are accompanied with burning sensation and suppuration[1].

11. Clinical features of an affliction by the Revatī graha

रक्तास्यो हरितमलोऽतिपाण्डुदेहः
श्यावो वा ज्वरमुखपाकवेदनार्तः ॥
रेवत्या व्यथिततनुश्च कर्णनासं
मृद्नाति ध्रुवमभिपीडितः कुमारः ॥११॥

The child afflicted with *Revatī graha* has flushed face, green faeces, and an excessively anaemic or blackish body, has fever, oral sepsis and aches and pains all over the body and always keeps on rubbing the eyes and nose[2].

12. Clinical features of an affliction by the Pūtanā graha

स्रस्ताङ्गः स्वपिति सुखं दिवा न रात्रौ
विड् भिन्नं सृजति च काकतुल्यगन्धिः ॥
छर्द्याऽऽर्तो हृषिततनूरुहः कुमार-
स्तृष्णालुर्भवति च पूतनागृहीतः ॥१२॥

The child afflicted with *Pūtanā graha* has flaccidity of the limbs, sleeps comfortably in the day but not in the night, passes loose stools and has an odour like that of a crow; he is distressed by vomiting, has horripilation and remains thirsty[3].

---

1. ? Multiple pyaemic abscesses.
2. ? Acrodynia (mercury poisoning).
3. ? Marasmus.

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13. Clinical features of an affliction by the Andhapūtanā graha

यो द्वेष्टि स्तनमतिसारकासहिक्का-
च्छर्दीभिर्ज्वररसहिताभिरर्द्यमानः ॥
दुर्वर्णः सततमधःशयोऽम्लगन्धि-
स्तं ब्रूयुर्भिषज इहान्धपूतनार्तम् ॥१३॥

The child who dislikes breast milk, has diarrhoea, cough, hiccough, vomiting and fever, becomes discoloured, always sleeps prone and emits sour odour, is said, according to the clinicians, to be afflicted by *Andhapūtanā graha*[1].

14. Clinical features of an affliction by the Śītapūtanā graha

उद्विग्नो भृशमतिवेपते प्ररुद्यात्
संलीनः स्वपिति च यस्य चान्त्रकूजः ॥
विस्राङ्गो भृशमतिसार्यते च यस्तं
जानीयाद्भिषगिह शीतपूतनार्तम् ॥ १४ ॥

The child who has an anxious look, excessive tremors, weeps too much, sleeps being confined to bed, has gurgling in the intestines, a bad odour and severe diarrhoea, is known by the clinicians to be afflicted with *Śītapūtanā graha*[2].

15. Clinical features of an affliction by the Mukhamaṇḍikā graha

म्लानाङ्गः सुरुचिरपाणिपादवक्त्रो
बह्वाशी कलुषसिरावृतोदरो यः ॥

1. ? Gastroenteritis.
2. ? Infantile tremor syndrome.

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सोद्वेगो भवति च मूत्रतुल्यगन्धिः
स ज्ञेयः शिशुरिह वक्त्रमण्डिकार्तः ॥ १५ ॥

The child afflicted with *Mukhamaṇḍikā* has thinned out trunk in contrast to good looking upper and lower extremities and face, is gluttonous, has its abdomen covered over with engorged veins, is restless and its body emits uriniferous odour[1].

16. Clinical features of an affliction by the Naigameṣa graha

यः फेनं वमति विनम्यते च मध्ये
सोद्वेगं विलपति चोर्ध्वमीक्षमाणः ॥
ज्वर्येत प्रततमथो वसासगन्धि-
र्निःसंज्ञो भवति हि नैगमेषजुष्टः ॥ १६ ॥

The child afflicted with *Naigameṣa graha* vomits froth from the mouth, has a bowed trunk, cries out with fear, looks upward, has constant fever, emits fat like odour and becomes unconscious[2]

17. Clinical features of incurable afflictions

प्रस्तब्धो यः स्तनद्वेषी मुह्यते चाविशन्मुहुः ॥
त बालमचिराद्धन्ति ग्रहः संपूर्णलक्षणः ॥ १७ ॥

The child, who has rigidity of the limbs, resents breast milk, has constant fits of fainting and possesses all the features of afflictions by the *grahas*, is incurable and dies soon[3].

---

1. ? Cirrhosis liver : ? steatorrhoea.
2. ? Meningitis.
3. ? Tetanus.

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18/1. Clinical features of curable afflictions

विपरीतमतः साध्यं चिकित्सेदचिरार्दितम् ॥

Afflictions by the *grahas* with symptomatology opposite to those mentioned above and those which are of recent origin are curable.

18/2–21. Rules to be followed

गृहे पुराणहविषाऽभ्यज्य बालं शुचौ शुचिः ॥ १८ ॥
सर्षपान् प्रकिरेत्तेषां तैलैर्दीपं च कारयेत् ॥
सदा सन्निहितं चापि जुहुयाद्धव्यवाहनम् ॥ १९ ॥
सर्वगन्धौषधीबीजैर्गन्धमाल्यैरलङ्कृतम् ॥
अग्नये कृत्तिकाभ्यश्च स्वाहा स्वाहेति संततम् ॥ २० ॥
नमः स्कन्दाय देवाय ग्रहाधिपतये नमः ॥
शिरसा त्वाऽभिवन्देऽहं प्रतिगृह्णीष्व मे बलिम् ॥
नीरुजो निर्विकारश्च शिशुर्मे जायतां द्रुतम् ॥ २१ ॥

The child should be kept clean and in a purified house; its body should be rubbed with old *ghṛta*. Mustard seeds should be strewn all over and a lamp of mustard oil should be kept burning. Libation of *ghṛta* with the drugs of *sarvasugandha* seeds and garlands of fragrant flowers should be cast in the fire which should be kept continuously burning while reciting the following incantation : "Obeisance to thee, O fire god; obeisance to thee, O goddess *Kṛttikā*; obeisance to thee, O *Skanda*; obeisance to thee, O lord of the *Grahas*. I bow down my head before you. Dost thou accept the offerings I have made to thee. May my child get rid of the disease and makest it hale and healthy again.

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इति श्रीसुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे नवग्रहाकृति-
विज्ञानीयो नाम (प्रथमोऽध्यायः, आदितः)
सप्तविंशोऽध्यायः ॥ २७ ॥

Thus ends the chapter entitled 'Study of the Specific Features of the Nine *Grahas*', first chapter from the beginning in *Kumāra Tantra* (within *Uttaratantra*) and twenty-seventh of *Uttaratantra* of *Suśruta Saṁhitā*.

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S. S. VI. 27

SUGGESTED RESEARCH PROBLEMS

1. The afflictions mentioned in this chapter should be established in terms of modern clinical terminology.

2. Investigations should be done on these nine syndromes from the history and comparative medicine points of view.

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पुस्तकालय

उत्तरतन्त्रम्

अष्टविंशतितमोऽध्यायः

135491

स्कन्दग्रहप्रतिषेधोपक्रमः

Management of Affliction by *Skanda Graha*

CHAPTER TWENTY-EIGHT

UTTARA - TANTRAM

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S. S. VI. 28

SUMMARY

This chapter describes the management of children afflicted by the *Skanda graha.* Medicated sprinkling (3), massage (4), *ghṛta* (5), fumigation (6), sacrificial rites (8) and other measures (7 and 9) for the same have been described. Protective hymns (10-14) specific for *Skanda graha* have been given.

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अष्टाविंशतितमोऽध्यायः।

CHAPTER TWENTY-EIGHT

1. अथातः स्कन्दग्रहप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

Now we would expound (the chapter entitled) 'The Management of Affliction by the *Skanda graha*'.[1]

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

स्कन्दग्रहोपसृष्टानां कुमाराणां प्रशस्यते ॥
वातघ्नद्रुमपत्राणां निष्क्वाथः परिषेचने ॥ ३ ॥

The decoction of *vāta*-eliminating leaves is commended for sprinkling over for the removal of *Skanda graha* affliction in children.

4. Massage

तेषां मूलेषु सिद्धं च तैलमभ्यञ्जने हितम् ॥
सर्वगन्धसुरामण्डकैडर्यावापमिष्यते ॥ ४ ॥

Massage with an oil processed with the roots (of the *vāta*-eliminating drugs) along with *sarvagandha* wine, rice water and decoction of *kaiḍarya* is beneficial.

1. S. S. VI 27.8. may be referred for clinical features, etc.

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5. Medicated ghṛta

देवदारुणि रास्नायां मधुरेषु द्रुमेषु च ॥
सिद्धं सर्पिश्च सक्षीरं पानमस्मै प्रयोजयेत् ॥ ५ ॥

Ghṛta processed with the decoctions of *devadāru*, *rāsnā* and drugs of sweet group mixed with milk should be given to it as a drink.

6. Fumigation

सर्षपाः सर्पनिर्मोको वचा काकादनी घृतम् ॥
उष्ट्राजाविगवां चैव रोमाण्युद्धूपनं शिशोः ॥ ६ ॥

Fumes produced by mustard, cast-off skin of snakes, *vacā*, *kākādanī*, *ghṛta* and hairs of camels, goats, crows and cows should be wafted over the child (patient).

7. Warding-off garlands

सोमवल्लीमिन्द्रवल्लीं शमीं विल्वस्य कण्टकान् ॥
मृगादन्याश्च मूलानि ग्रथितान्येव धारयेत् ॥ ७ ॥

The garlands studded with *somavallī*, *indravallī*, *śamī*, thorns of *bilva* and the roots of *mṛgādanī* should be worn.

8. Sacrificial rites

रक्तानि माल्यानि तथा पताका रक्ताश्च गन्धा विविधाश्च भक्ष्याः ॥
घण्टा च देवाय बलिर्निवेद्यः सुकुक्कुटः स्कन्दग्रहे हिताय ॥ ८ ॥

Garlands of red flowers, red banners, various fragrant objects, edibles and bells along with chicken meat should be given as sacrificial offering for the benefit of *Skanda graha*.

9. Other measures

स्नानं त्रिरात्रं निशि चत्वरेषु कुर्यात् पुरं शालियवैर्नवैस्तु ॥
अद्भिश्च गायत्र्यभिमन्त्रिताभिः प्रज्वालनं व्याहृतिभिश्च वह्नेः ॥ ९ ॥

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Bath should be given and an auspicious circle drawn on the cross roads in the night for three successive nights with newly cropped *śāli* rice and barley and with water consecrated with *gāyatrī mantras*. Fire should be lit to the accompaniment of the recitation of *Vyāhṛti*.[1]

10-14. Protective hymns

रक्षामतः प्रवक्ष्यामि बालानां पापनाशिनीम् ॥
अहन्यहनि कर्तव्या या भिषग्भिरतन्द्रितैः ॥ १० ॥
तपसां तेजसां चैव यशसां वपुषां तथा ॥
निधानं योऽव्ययो देवः स ते स्कन्दः प्रसीदतु ॥ ११ ॥
ग्रहसेनापतिर्देवो देवसेनापतिर्विभुः ॥
देवसेनारिपुहरः पातु त्वां भगवान् गुहः ॥ १२ ॥
देवदेवस्य महतः पावकस्य च यः सुतः ॥
गङ्गोमाकृत्तिकानां च स ते शर्म प्रयच्छतु ॥ १३ ॥
रक्तमाल्याम्बरः श्रीमान् रक्तचन्दनभूषितः ॥
रक्तदिव्यवपुर्देवः पातु त्वां क्रौञ्चसूदनः ॥ १४ ॥

Now, I would discourse on the protective measures to neutralise the sins (*grahas*), for the benefit of children which should be carried out by the physicians daily untiringly.

May God *Skanda*, the eternal repository of penance, effulgence, fame and (good) physique be pleased with you.

May the omnipotent Lord *Guha* (*Kārtika*) who is the chief of *Graha* army as well as of the celestial army

---

1. *Om Bhūr, Om Bhuvaḥ, Om Svaḥ.*

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and who is the destroyer of the enemies of that (celestial) army protect you (the child).

May the God, who is the son of the supreme diety, the god among gods, and the sanctifier, as well as (the son) of *Gangā*, *Umā* and *Kṛittikās*, grant you well being.

May the beautiful god, who wears the garland of red flowers and is pasted with red sandal, whose body is red and divine and who is the destroyer of *Krauñca*, protect the child.

इति श्रीसुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे स्कन्द-
प्रतिषेधो नाम (द्वितीयोऽध्यायः, आदितो)
ऽष्टाविंशोऽध्यायः ॥ २८ ॥

Thus ends the chapter entitled 'Management of Affliction by the *Skanda graha*', second chapter from the beginning in *Kumāra-tantra* (within *Uttara-tantra*) and twenty-eighth of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI, 28

SUGGESTED RESEARCH PROBLEMS

1. A **historical** and **comparative** study on the mode of management of *Skanda graha* affliction should be carried out.

2. After establishing the entity as mentioned in S. S. VI. 27 a **clinical** trial of the measures mentioned in this chapter for this syndrome should be done.

3. **Pharmacological** research on the drugs and recipes mentioned (3-6) should be carried out. If considered worthwhile, they should be studied further.

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उत्तरतन्त्रम्

एकोनत्रिंशत्तमोऽध्यायः

स्कन्दापस्मारप्रतिषेधोपक्रमः

Management of affliction by *Skandāpasmāra Graha*

CHAPTER TWENTY-NINE

UTTARA-TANTRA

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33 Management of affliction by Skandāpasmāra graha

S. S. VI. 29.

SUMMARY

This chapter describes the management of children afflicted by *Skandāpasmāra graha*. Medicated sprinkling (3), massage (4), *ghṛta* (5), fumigation (6) and sacrificial rites and other measures (7, 8) for the same have been described. A specific protective hymn (9) for *Skandāpasmāra graha* has been given.

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एकोनत्रिंशत्तमोऽध्यायः।

CHAPTER TWENTY-NINE

1. अथातः स्कन्दापस्मारप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

Now we would expound (the chapter entitled) 'The Management of Affliction by *Skandāpasmāra*'.[1]

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

बिल्वः शिरीषो गोलोमी सुरसादिश्च यो गणः ॥
परिषेके प्रयोक्तव्यः स्कन्दापस्मारशान्तये ॥ ३ ॥

For the pacification of the *Skandāpasmāra* affliction, decoction of *bilva, śirīṣa, golomī* and the group of drugs belonging to *surasādigaṇa* should be used for sprinkling purposes.

4. Massage

सर्वगन्धविपक्वं तु तैलमभ्यञ्जने हितम् ॥
क्षीरवृक्षकषाये च काकोल्यादौ गणे तथा ॥ ४ ॥

The oil cooked properly with the drugs of *sarva-gandha* group, decoction of *kṣīra* trees and with the drugs of the group of *kākolyādi* is beneficial for massage.

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1. S. S. VI. 27.9. may be referred for clinical features, etc.

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5. Medicated ghṛta

विपक्कव्यं घृतं चापि पानीयं पयसा सह ॥
उत्सादनं वचाहिङ्गुयुक्तं स्कन्दग्रहे हितम् ॥ ५ ॥

Ghṛta should be processed and then drunk with milk. Application (of the same *ghṛta*) along with *vacā* and *hiṅgu* is beneficial for *skanda graha* affliction.

6. Fumigation

गृध्रोलूकपुरीषाणि केशा हस्तिनखा घृतम् ॥
वृषभस्य च रोमाणि योज्यान्युद्धूपनेऽपि च ॥ ६ ॥

Fumes produced by burning the faeces of vultures and owls, hairs, the nails of an elephant, *ghṛta* and the hairs of the bull mixed together should be wafted over the child (patient).

7/1. Warding off garlands

अनन्तां कुक्कुटीं बिम्बीं मर्कटीं चापि धारयेत् ॥

Anantā, kukkuṭī, bimbī and *markaṭī* should be worn as a garland by the child.

7/2, 8. Sacrificial rites and other measures

पक्वापक्वानि मांसानि प्रसन्ना रुधिरं पयः ॥ ७ ॥
भूतौदना निवेद्यश्च स्कन्दापस्मारिणेऽवटे ॥
चतुष्पथे च कर्तव्यं स्नानमस्य यतात्मना ॥ ८ ॥

The physician should worship the causative diety of the disease in a ditch with the offering of both the cooked and the uncooked meat, *prasannā*, blood, milk and *bhūtodana* (preparation of rice with meat); and the suffering child should be bathed at the crossing of roads by the self-controlled physician while reciting the following hymn :

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9. Protective hymn

स्कन्दापस्मारसंज्ञो यः स्कन्दस्य दयितः सखा ॥
विशाखसंज्ञश्च शिशोः शिवोऽस्तु विकृताननः ॥ ६ ॥

May the beloved friend of God *Skanda*, *Skandāpasmāra*, the ugly faced one who is known as *Viśākha*, be propitious to this child.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे स्कन्दापस्मार-
प्रतिषेधो नाम (तृतीयोऽध्यायः, आदितः)
एकोनत्रिंशोऽध्यायः ॥ २६ ॥

Thus ends the chapter entitled 'Management of affliction by the *Skandāpasmāra Graha*', third chapter from the beginning in *Kumāra-tantra* (within *Uttara-tantra*) and twenty-ninth of *Uttara-tantra* of *Suśruta-Saṁhitā*.

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S. S. VI. 29.

SUGGESTED RESEARCH PROBLEMS

1. **Historical** and **comparative** study on this concept of mode of management of *Skandāpasmāra* affliction should be carried out.

2. After establishing the entity, as mentioned in S. S. VI. 27, a **clinical trial** of some of the measures mentioned in this chapter should be done.

3. **Pharmacological** research on the drugs and recipes mentioned (3-6) should be carried out. If considered worthwhile, they could be studied further.

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उत्तरतन्त्रम्

त्रिंशत्तमोऽध्यायः

शकुनीप्रतिषेधोपक्रमः

Management of Affliction by *Śakunī Graha*

CHAPTER THIRTY

UTTARA-TANTRA

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S. S. VI. 30

SUMMARY

This chapter describes the management of children afflicted with *Śakunī graha*. Medicated sprinkling (3), massage (4/1), plaster (4/2, 5/1), powders and fumigations (5/2, 6/1). sacrificial rites (7/2,8), medicated *ghṛta* (9) and other measures like wearing particular things (6/2, 7/1) have been described. Specific protective hymns (10,11) have been given.

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त्रिंशत्तमोऽध्यायः ।

CHAPTER THIRTY

1. अथातः शकुनीप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

New we would expound (the chapter entitled) 'The Management of Affliction by *Śakunī (graha).*'

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

शकुन्यभिपरीतस्य कार्यो वैद्येन जानता ॥
वेतसाम्रकपित्त्थानां निष्क्वाथः परिषेचने ॥ ३ ॥

A physician, after diagnosing it, should sprinkle the child afflicted by *śakunī* with the decoction of *vetesa*, *āmra* and *kapittha*.

4/1. Massage

कषायमधुरैस्तैलं कार्यमभ्यञ्जने शिशोः ॥

An oil prepared from astringent and sweet groups of drugs should be used for massage over the child.

4/2, 5/1. Plaster

मधुकोशीरह्रीबेरसारिवोत्पलपद्मकैः ॥ ४ ॥
रोध्रप्रियङ्गुमञ्जिष्ठागैरिकैः प्रदिहेच्छिशुम् ॥

1. S.S. VI. 27. 10 may be referred to for clinical features, etc.

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The plaster (*pradeha*) comprising of *madhuka*, *uśīra*, *hṛībear*, *sārivā*, *utpala*, *padmaka*, *rodhra*, *priyaṅgu*, *mañjiṣṭhā* and *gairika*, should be used on the child.

5/2, 6/1. Medicinal powders and fumigations

व्रणेयुक्तानि चूर्णानि पथ्यानि विविधानि च ॥ ५ ॥
स्कन्दग्रहे धूपनानि तानीहापि प्रयोजयेत् ॥

Various kinds of medicinal powders and diets known to be beneficial for the treatment of ulcers, as also the fumigations indicated for *skandagraha* affliction should be prescribed here as well.

6/2, 7/1. Warding off ill omens

शतावरीमृगैर्वारुनागदन्तीनिदिग्धिकाः ॥ ६ ॥
लक्ष्मणां सहदेवां च बृहतीं चापि धारयेत् ॥

Śatāvarī, *mṛgairvāru*, *nāgadantī*, *nidigdhikā*, *lakṣmaṇā*, *sahadevā* and *bṛhatī* should also be worn by the child.

7/2, 8. Sacrificial rites

तिलतण्डुलकं माल्यं हरितालं मनःशिला ॥ ७ ॥
बलिरेष करञ्जेषु निवेद्यो नियतात्मना ॥
निष्कुटे च प्रयोक्तव्यं स्नानमस्य यथाविधि ॥ ८ ॥

Offerings should be made to the presiding deity of the disease, by the self-controlled physician, of sesamum, rice, garlands (of flowers), *haritāla* and *manaḥśilā* inside a *karañja* bower and the child should be duly bathed inside it.

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9. Medicated ghṛta

स्कन्दापस्मारशमनं घृतं चापीह पूजितम् ॥
कुर्याच्च विविधां पूजां शकुन्याः कुसुमैः शुभैः ॥ ९ ॥

The medicated *ghṛta* prescribed for the treatment of *Skandagraha* (affliction) is beneficial here also. The *Śakunī* diety should be worshipped in various ways with the offerings of several species of auspicious flowers.

10, 11. Protecting hymns

अन्तरीक्षचरा देवी सर्वालङ्कारभूषिता ॥
अयोमुखी तीक्ष्णतुण्डा शकुनी ते प्रसीदतु ॥ १० ॥
दुर्दर्शना महाकाया पिङ्गाक्षी भैरवस्वरा ॥
लम्बोदरी शङ्कुकर्णी शकुनी ते प्रसीदतु ॥ ११ ॥

"May the goddess *Śakunī*, who roams in the sky and is decorated with all the ornaments, possessing iron face and sharp beaks, be propitious to thee."

"May the fierce looking, giant like, brown eyed *Śakunī* possessing roaring voice, long belly and spiked ears be pleased with thee."

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे शकुनीप्रतिषेधो नाम (चतुर्थोऽध्यायः, आदितः) त्रिंशोऽध्यायः ॥ ३० ॥

Thus ends the chapter entitled, 'The Management of Affliction by '*Śakunī Graha*', fourth chapter from the beginning in *Kumāra-Tantra* (within *Uttara-tantra*) and thirtieth of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 30

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative study regarding this mode of management by *Śākunī graha* affliction should be carried out.

2. After establishing the entity as mentioned in S. S. VI. 27, clinical trial of some of the measures mentioned in this chapter should be done.

3. Pharmacological research on the drugs and recipes mentioned in this chapter should be carried out. If considered worthwhile, they could be studied further.

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उत्तरतन्त्रम्

एकत्रिंशत्तमोऽध्यायः

रेवतीप्रतिषेधोपक्रमः

Management of ffliction by *Revatī Graha*

CHAPTER THIRTY-ONE

UTTARA-TANTRA

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S. S. VI. 31

SUMMARY

This chapter describes the management of children afflicted with *Revatī graha.* Medicated sprinkling (3), massage (4), *ghṛta* (5), plaster (6/1), fumigation (6/2, 7/1), sacrificial rites (8/2, 9) and other measures (7/2-8/1) have been described. Specific protective hymns (10, 11) have been mentioned.

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एकत्रिंशत्तमोऽध्यायः।

CHAPTER THIRTY-ONE

1. अथातो रेवतीप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

Now we would expound (the chapter entitled) 'The Management of Affliction by *Revatī* (*graha*.)'[1]

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

अश्वगन्धाऽजश्रृङ्गी च सारिवा सपुनर्नवा ॥
सहे तथा विदारी च कषायाः सेचने हिताः ॥ ३ ॥

The decoctions of *aśvagandhā*, *ajaśṛṅgī*, *sārivā* *punarnavā*, both kinds of *sahā* and *vidārī* are good for sprinkling on the body of the chld.

4, Massage

तैलमभ्यञ्जने कार्यं कुष्ठे सर्जरसेऽपि च ॥
पलङ्कषायां नलदे तथा गिरिकदम्बके ॥ ४ ॥

An oil duly cooked with *kuṣṭha* and *sarjarasa*,

1. S. S. VI. 27 11, may be referred to for clinical features etc,

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palaṅkaṣā, *nalada* and *girikadamba* should be massaged on the child.

5. Medicated ghṛta

धवाश्वकर्णककुभधातकीतिन्दुकीषु च ॥
काकोल्यादिगणे चैव पानीयं सर्पिरिष्यते ॥ ५ ॥

Medicated *ghṛta* duly cooked with *dhava*, *aśvakarṇa*, *kakubha*, *dhātakī*, *tindukī*, drugs of *kākolyādi* group and water should be given for drinking.

6/1. Plaster

कुलत्थाः शङ्खचूर्णं च प्रदेहः सार्वगन्धिकः ॥

Kulattha, *śaṅkha* powder and the drugs of *sarvagandha* should be used as *pradeha* (plaster) on the body of the child.

6/2, 7/1. Fumigation

गृध्रोलूकपुरीषाणि यथा यवफलो घृतम् ॥ ६ ॥
सन्ध्ययोरुभयोः कार्यमेतदुद्धूपनं शिशोः ॥

Fumes produced by burning the faeces of vultures and of owls, and by burning barley, bamboo and *ghṛta* should be blown over the child (patient) at both the twilights[1].

7/2, 8/1. Warding off token

वरुणारिष्टकमयं रुचकं सैन्दुकं तथा ॥ ७ ॥
सततं धारयेच्चापि कृतं वा पौत्रजीविकम् ॥

Necklace made up of the wood of *varuṇa*, *ariṣṭa*, *sainduka* and *putranjīva* should always be worn by the child.

1. Morning and evening.

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8/2, 9. Sacrificial rites

शुक्लाः सुमनसो लाजाः पयः शाल्योदनं तथा ॥ ८ ॥
वलिर्निवेद्यो गोतीर्थे रेवत्यै प्रयतात्मना ॥
सङ्गमे च भिषक् स्नानं कुर्याद्धात्रीकुमारयोः ॥ ९ ॥

The disease causing deity known as *Revatī* should be worshipped in the cow-shed by the self-controlled physician with the offering of white flowers, parched paddy, milk and boiled *śāli* rice; the nurse as well as the child should be bathed at a confluence of rivers.

10, 11. Protective hymns

नानावस्त्रधरा देवी चित्रमाल्यानुलेपना ॥
चलत्कुण्डलिनी श्यामा रेवती ते प्रसीदतु ॥ १० ॥

उपासते यां सततं देव्यो विविधभूषणाः ॥
लम्बा कराला विनता तथैव बहुपुत्रिका ॥
रेवती शुष्कनामा या सा ते देवी प्रसीदतु ॥ ११ ॥

"May the goddess *Revatī*, wearing various dresses, variegated garlands and anointments, oscillating ear rings and possessing a dark complexion, be pleased with thee."

"May the goddess *Revatī*, who is tall, terrible looking, drooping and having so many sons and who is also known as *Śuṣkanāmā*, and who is always worshipped by the goddesses decorated with various ornaments, be pleased with thee."

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इति श्रीसुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे रेवतीप्रतिषेधो नाम (पञ्चमोऽध्यायः, आदितः) एकत्रिंशोऽध्यायः ॥ ३१ ॥

Thus ends the chapter entitled 'The Management of the Affliction by *Revatī* (*graha*)', fifth chapter from the beginning in *Kumāra-tantra* (within *Uttara-tantra*) and thirty-first of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 31

SUGGESTED RESEARCH PROBLEMS

1. **Historical** and **comparative** study on this mode of management of *Revatī graha* affliction should be carried out.

2. After establishing the entity as mentioned in S. S. VI. 27, a **clinical** trial on the measures mentioned in this chapter for this syndrome should be done.

3. **Pharmacological** research on the drugs and recipes mentioned in this chapter should be carried out. If considered worthwhile, they should be studied further.

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उत्तरतन्त्रम्

द्वात्रिंशत्तमोऽध्यायः

पूतनाप्रतिषेधोपक्रमः

Management of Affliction by *Pūtanā Graha*

CHAPTER THIRTY-TWO

UTTARA-TANTRA

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S. S. VI. 32

SUMMARY

This chapter describes the management of the children afflicted by *Pūtanā graha*. Medicated sprinkling(3), massage(4), *ghṛta*(5), fumigation (6,7), sacrificial rites (8/2, 9) and warding off omens(8/1) have been described. Specific protective hymns (10, 11) have been given.

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द्वात्रिंशत्तमोऽध्यायः ।

CHAPTER THIRTY-TWO

1. अथातः पूतनाप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

Now we would expound (the chapter entitled) 'The Management of Affliction by *Pūtanā* (*graha*)'[1].

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

कपोतवङ्काऽरलुको वरुणः पारिभद्रकः ॥
आस्फोता चैव योज्याः स्युर्बालानां परिषेचने ॥ ३ ॥

The child should be sprinkled over with the decoction of *kapotavaṅka*, *araluka*, *varuṇa*, *pāribhadraka* and *āsphotā*.

4. Massage

वचा वयःस्था गोलोमी हरितालं मनःशिला ॥
कुष्ठं सर्जरसश्चैव तैलार्थे वर्गं इष्यते ॥ ४ ॥

Medicated oil duly cooked with *vacā*, *varaḥsthā*, *golomī*, *haritāla*, *manaḥśilā*, *kuṣṭha* and *sarjarasa* should be massaged on the child.

1. S. S. VI. 27. 12 may be referred to for clinical features.

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5. Medicated ghṛta

हितं घृतं तुगाक्षीर्यां सिद्धं मधुरकेषु च ॥
कुष्ठतालीशखदिरचन्दनस्यन्दने तथा ॥ ५ ॥

Medicated *ghṛta* duly cooked with *tugākṣīrī*, drugs of sweet group, *kuṣṭha*, *tālīśa*, *khadira*, *candana* and *syandana* should be employed on the child.

6, 7. Fumigation

देवदारुवचाहिङ्गुकुष्ठं गिरिकदम्बकः ॥
एला हरेणवश्चापि योज्या उद्धूपने सदा ॥ ६ ॥
गन्धनाकुलिकुम्भीके मज्जानो बदरस्य च ॥
कर्कटास्थि घृतं चापि धूपनं सर्षपैः सह ॥ ७ ॥

The child should always be fumigated with the fumes of *devadāru*, *vacā*, *hiṅgu*, *kuṣṭha*, *girikadambaka*, *elā* and *hareṇu*.

Fumigation should also be done by the fumes of *gandhanākuli*, *kumbhīkā*, the pulp of *badara*, the hard portion of *karkaṭa* and *ghṛta*.

8/1. Warding-off omens

काकादनीं चित्रफलां बिम्बीं गुञ्जां च धारयेत् ॥

The wood of *kākādanī*, *citraphalā*, *bimbī* and *guñjā* should be worn by the child.

8/2-9. Sacrificial Rites

मत्स्यौदनं च कुर्वीत कृशरां पललं तथा ॥
शरावसंपुटे कृत्वा बलिं शून्यगृहे हरेत् ॥ ८ ॥
उच्छिष्टेनाभिषेकेण शिशोः स्नपनमिष्यते ॥
पूज्या च पूतना देवी बलिभिः सोपहारकैः ॥ ९ ॥

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Pūtanā, the disease causing deity, should be worshipped in the interior of an uninhabited chamber with oblation and the offerings of boiled rice prepared with the admixture of fish as well as *kṛśarā* and meat placed in a saucer and covered with another, and the child should be bathed with the water left behind after worship.

10, 11. Protective Hymns

मलिनाम्बरसंवीता मलिना रूक्षमूर्धजा ॥
शून्यागाराश्रिता देवी दारकं पातु पूतना ॥ १० ॥
दुर्दर्शना सुदुर्गन्धा कराला मेघकालिका ॥
भिन्नागाराश्रया देवी दारकं पातु पूतना ॥ ११ ॥

"May the slovenly, shaggy haired, Goddess *Pūtanā*, dressed in dirty clothes, inhabiting the lonely dwellings, save the child."

"May the Goddess *Pūtanā*, who is fierce-looking, has filthy odour and is frightful, black and dark like clouds and who loves to live in dilapidated dwellings save the child."

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे पूतनाप्रतिषेधो नाम (षष्ठोऽध्यायः, आदितः) द्वात्रिंशोऽध्यायः ॥ ३२ ॥

Thus ends the chapter entitled 'The Management of Afflictions by *Pūtanā* (*graha*),' sixth chapter from the beginning in *Kumāra-tantra* (within *Uttara-tantra*) and thirty-second of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 32

SUGGESTED RESEARCH PROBLEMS

1. **Historical** and **comparative** study on this mode of management of *Pūtanā graha* affliction in children should be carried out.

2. After establishing the entity, as mentioned in S. S. VI. 27, a **clinical** trial on the measures mentioned in this chapter for this syndrome should be done.

3. **Pharmacological** research on the drugs and recipes mentioned in this chapter should be carried out. If considered worthwhile, they could be studied further.

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उत्तरतन्त्रम्

त्रयस्त्रिंशत्तमोऽध्यायः

अन्धपूतनाप्रतिषेधोपक्रमः

Management of Affliction by *Andhapūtanā Graha*

CHAPTER THIRTY-THREE

UTTARA-TANTRA

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S. S. VI, 33

SUMMARY

This chapter describes the management of the children afflicted with *Andhapūtanā graha* Medicated sprinkling (3), massage (3/2, 4/1), *ghṛta* (4/2, 5/1), plaster (5/2) funigation (6) warding-off omens (7/1) and sacrifical rites (7/2, 8) have been described. Specific protective hamns have been given (9).

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त्रयस्त्रिंशत्तमोऽध्यायः ।

CHAPTER THIRTY-THREE

अथातोऽन्धपूतनाप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

1. Now we would expound (the chapter entitled) 'Management of Affliction by *Andhapūtanā graha*'.

यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

2. As it was described by Lord Dhanvantari.

3/1. Sprinkling

तिक्तकद्रुमपत्राणां कार्यः क्वाथोऽवसेचने ॥

Decoction of the leaves of the drugs belonging to the group of bitter taste should be sprinkled (over the child).

3/2, 4/1. Massage

सुरा सौवीरकं कुष्ठं हरितालं मनःशिला ॥ ३ ॥
तथा सर्जरसश्चैव तैलार्थमुपदिश्यते ॥

The child should be massaged with the medicated oil duly cooked with *surā*, *sauvīraka kuṣṭha*, *haritāla*, *manaḥśilā* and *sarjarasa*.

4/2, 5/1. Medicated ghṛta

पिप्पल्यः पिप्पलीमूलं वर्गो मधुरको मधु ॥ ४ ॥
शालपर्णी बृहत्यौ च घृतार्थमुपदिश्यते ॥

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Medicated *ghṛta* duly cooked with *pippalī*, *pippalī-mūla*, drugs of sweet group, honey, *śālaparṇī* and both types of *bṛhatī* should be employed.

5/2. Plaster

सर्वगन्धैः प्रदेहश्च गात्रेष्वक्षणोश्च शीतलैः ॥ ५ ॥

Plaster prepared from the drugs belonging to *sarvagandhā* group and of cool nature should be applied on the limbs and the eyes of the child.

6. Fumigation

पुरीषं कौक्कुटं केशांश्चर्मं सर्पत्वचं तथा ॥
जीर्णं च भिक्षुसंघाटीं धूपनायोपकल्पयेत् ॥ ६ ॥

The faeces of the cock, hairs, cast off skin of snakes and worn out garments of a (buddhist) monk should be used for fumigation.

7/1. Warding-off omens

कुक्कुटीं मर्कटीं शिम्बीमनन्तां चापि धारयेत् ॥

Kukkuṭī, *markaṭī*, *śimbī* and *anantā* should be worn by the child.

7/2, 8. Sacrificial rites

मांसमामं तथा पक्वं शोणितं च चतुष्पथे ॥ ७ ॥
निवेद्यमन्तश्च गृहे शिशो रक्षानिमित्ततः ॥
शिशोश्च स्नपनं कुर्यात् सर्वगन्धोदकैः शुभैः ॥ ८ ॥

Offerings of uncooked and cooked meat and blood should be given at a road crossing and inside a house for the protection of the child which should also be bathed with the decoction of the drugs belonging to the group of *sarvagandhā*.

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9. Protective hymn

कराला पिङ्गला मुण्डा कषायाम्बरवासिनी ॥
देवी बालमिमं प्रीता संरक्षत्वन्धपूतना ॥ ६ ॥

"May Goddess *Andhapūtanā* who is dreadful, brown coloured, bald headed and wearing a red garment be pleased and save the child."

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रेऽन्धपूतनाप्रतिषेधो नाम (सप्तमोऽध्यायः, आदितः) त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

Thus ends the chapter entitled 'Management of Afflictions by *Andhapūtanā graha*', seventh chapter from the beginning in *Kumāra-tantra* (within *Uttara-tantra*) and thirty-third of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. IV. 33.

SUGGESTED RESEARCH PROBLEMS

1. **Historical** and **comparative** study on this mode of management of *Andhapūtanā graha* affliction in children should be carried out.

2. After establishing the entity as mentioned in S. S. VI. 27, a **clinical** trial on the measures mentioned in this chapter for this syndrome could be carried out.

3. **Pharmaceutical** research on the drugs and recipes mentioned in this chapter should be carried out. If considered worthwhile, they could be studied further.

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उत्तरतन्त्रम्

चतुस्त्रिंशत्तमोऽध्यायः

शीतपूतनाप्रतिषेधोपक्रमः

Management of Affliction by *Śītapūtanā Graha*

CHAPTER THIRTY-FOUR

UTTARA-TANTRAM

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S. S. VI. 34

SUMMARY

This chapter describes the management of children afflicted with *Śītapūtanā grahā*. Medicated sprinkling (3), massage (4), *ghṛta* (5), fumigation (6), warding off omens (7/1) and sacrificial rites (7/2, 8) have been described. A specific protective hymn has been mentioned (9).

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चतुस्त्रिंशत्तमोऽध्यायः

CHAPTER THIRTY-FOUR

1. अथातः शीतपूतनाप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

Now we would expound (the chapter entitled) 'Management of the *Śītapūtanā* (*graha* affictions)'.[1]

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

कपित्थं सुवहां बिम्बीं तथा बिल्वं प्रचीबलम् ॥
नन्दीं भल्लातकं चापि परिषेके प्रयोजयेत् ॥ ३ ॥

The decoction of *kapittha*, *suvahā*, *bimbī*, *bilva*, *pracībala*, *nandī* and *bhallātaka* should be used for sprinkling (over the child).

4. Massage

बस्तमूत्रं गवां मूत्रं मुस्तं च सुरदारु च ॥
कुष्ठं च सर्वगन्धांश्च तैलार्थमवचारयेत् ॥ ४ ॥

Oil duly cooked with the urines of the goat and the cow, *musta*, *suradāru*, *kuṣṭha* and with the drugs belonging to the group of *sarvagandhā* should be used.

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1. S. S. VI. 27. 14 may be referred for clinical features, etc.

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5. Medicated ghṛta

रोहिणीसर्जखदिरपलाशककुभत्वचः ॥
निष्क्वाथ्य तस्मिन्निष्क्वाथे सक्षीरं विपचेद्घृतम् ॥५॥

Ghṛta duly cooked with the decoction of *rohiṇī*, *sarja*, *khadira*, *palāśa* and with the bark of *kakubha* mixed with milk should be used.

6. Fumigation

गृध्रोलूकपुरीषाणि बस्तगन्धामहेस्त्वचः ॥
निम्बपत्राणि मधुकं धूपनार्थं प्रयोजयेत् ॥ ६ ॥

Fumigation should be done by the fumes of the faeces of vulture, owl, *bastagandhā*, cast-off skin of the snakes, the leaves of *nimba* and of *madhuka*.

7/1. Warding-off omens

धारयेदपि लम्ब्रां च गुञ्जां काकादनीं तथा ॥

(The wood of) *lambā*, *guñjā* and *kāḳādanī* should be worn by the child.

7/2,8. Sacrificial rites

नद्यां मुद्गकृतैश्चान्नैस्तर्पयेच्छीतपूतनाम् ॥ ७ ॥
देव्यै देयश्चोपहारो वारुणी रुधिरं तथा ॥
जलाशयान्ते बालस्य स्नपनं चोपदिश्यते ॥ ८ ॥

The goddess *Śītapūtanā* should be worshipped by the river with food mixed with *mudga*. Offerings of wine (*vāruṇī*) and blood should further be made to the goddess. The child should be bathed by the side of a water reservoir.

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9. Protective hymn

मुद्गौदनाशना देवी सुराशोणितपायिनी ॥
जलाशयालया देवी पातु त्वां शीतपूतना ॥ ६ ॥

"May goddess *Śītaputanā*, who is fond of taking *mudga* and rice, who is habituated to drinking wine and blood and who resides by the side of watery places save thee".

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे शीतपूतनाप्रतिषेधो नाम (अष्टमोऽध्यायः, आदितः) चतुस्त्रिंशोऽध्यायः ॥ ३४ ॥

Thus ends the chapter entitled 'Management of Afflictions by *Śītapūtanā graha*', eighth chapter from the beginning in *Kumra-tantra* (within *Uttara-tantra*) and thirty-fourth of *Uttara-tantra* of *Suśruta Saṁhitā*.

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

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S. S. VI. 34

SUGGESTED RESEARCH PROBLEMS

1. **Historical** and **comparative** study on the mode of management of *Śītapūtanā graha* affliction in children should be carried out.

2. After establishing the entity as mentioned in S. S. VI. 27 **clinical** trials on the measures mentioned in this chapter for this syndrome should be done.

3. **Pharmacological** research into the drugs and recipes mentioned in this chapter could be carried out. If considered worthwhile, they could be studied further.

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उत्तरतन्त्रम्

पञ्चत्रिंशत्तमोऽध्यायः

मुखमण्डिकाप्रतिषेधोपक्रमः

Management of Affliction by ***Mukhamaṇḍikā Graha***

CHAPTER THIRTY-FIVE

UTTARA-TANTRAM

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S. S. VI. 35

SUMMARY

This chapter describes the management of children afflicted with *Mukhamaṇḍikā garha*. Medicated sprinkling (3), massage (4), *ghṛta* (5), fumigation (6/1), warding off omens (6/2) and sacrificial rites (7, 8/1) have been described. Specific protective hymns (8/2, 9) have been mentioned.

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पञ्चत्रिंशत्तमोऽध्यायः

CHAPTER THIRTY-FIVE

135491

1. अथातो मुखमण्डिकाप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

Now we would expound (the chapter entitled) 'Management of (the Affliction by) *Mukhamaṇḍikā* (*graha*)'.[1]

यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

कपित्थबिल्वतर्कारीवांशीगन्धर्वहस्तकाः ॥

कुबेराक्षी च योज्याः स्युर्बालानां परिषेचने ॥ ३ ॥

The child should be sprinkled over with the decoction of *kapittha*, *bilva*, *tarkāri*, *vānśī*, *gandharvahastaka* and *kuberākṣī*.

4. Massage

स्वरसैर्भृङ्गवृक्षाणां तथाऽजहरिगन्धयोः ।

तैलं वसां च संयोज्य पचेदभ्यञ्जने शिशोः ॥ ४ ॥

Medicated oil duly cooked with the expressed juices of *bhṛṅga* trees, *ajagandhā* and *harigandhā* and mixed with fat should be massaged on the body of the child.

1. S. S. VI. 27. 15 may be referred for clinical features, etc.

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5. Medicated ghṛta

मधूलिकायां पयसि तुगाक्षीर्यां गणे तथा ॥
मधुरे पञ्चमूले च कनीयसि घृतं पचेत् ॥ ५ ॥

Medicated *ghṛta* duly cooked with *madhūlikā*, milk, *tugākṣīrī*, drugs of the sweet group and with *laghupañcamūla* should be administered.

6/1. Fumigation

वचा सर्जरसः कुष्ठं सर्पिश्चोद्धूपनं हितम् ॥

Fumigation should be done by the fumes of *vacā*, *sarjarasa*, *kuṣṭha* and of *ghṛta*.

6/2. Warding off omen

धारयेदपि जिह्वाश्च चाषचीरल्लिसर्पजाः ॥ ६ ॥

The tongues of *cāṣa*, *cīralli* and of snakes should be worn.

7,8/1. Sacrificial rites

वर्णकं चूर्णकं माल्यमञ्जनं पारदं तथा ॥
मनःशिलां चोपहरेद्गोष्ठमध्ये बलिं तथा ॥ ७ ॥
पायसं सपुरोडाशं बल्यर्थमुपसंहरेत् ॥

Offerings of *varṇaka*, *cūrṇaka*, garlands of flowers, *añjana*, mercury and *manaḥśilā* as well as pudding should be given inside a cow-shed with a *puroḍāśa* (a *mantra*).

8/2,9. Protective hymn

मन्त्रपूताभिरद्भिश्च तत्रैव स्नपनं हितम् ॥ ८ ॥
अलङ्कृता रूपवती सुभगा कामरूपिणी ॥

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गोष्ठमध्यालयरता पातु त्वां मुखमण्डिका ॥ ९ ॥

The child should be bathed by water consecrated with the following hymn.

"May goddess *Mukhamaṇḍikā*, who is decorated, beautiful and blessed and is capable of assuming any form that she likes and who resides in the cow-shed, save thee".

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे मुखमण्डिका-
प्रतिषेधो नाम (नवमोऽध्यायः, आदितः)
पञ्चत्रिंशत्तमोऽध्यायः ॥ ३५ ॥

Thus ends the chapter entitled 'Management of the Affliction by *Mukhamaṇḍikā graha*', ninth chapter from the beginning in *Kumāra tantra* (within *Uttara-tantra*) and thirty-fifth of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 35.

SUGGESTED RESEARCH PROBLEMS

1. A **historical** and **comparative** study on this mode of management of *Mukhamaṇḍikā graha* affliction should be carried out.

2. After establishing the entity as mentioned in S. S. VI. 27. **clinical** trials on the measures mentioned in this chapter for this syndrome should be carried out.

3. A **pharmacological** research into the drugs and recipes mentioned in this chapter should be carried out. If considered worthwhile, they could be studied further.

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उत्तरतन्त्रम्

षट्त्रिंशत्तमोऽध्यायः

नैगमेषप्रतिषेधोपक्रमः

Management of Affliction by *Naigameṣa Graha*

CHAPTER THIRTY-SIX

UTTARA-TANTRA

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S. S. VI. 36.

SUMMARY

This chapter describes the management of children afflicted by *Naigameṣa graha*. Medicated sprinkling (3), massage (4), *ghṛta* (5), warding-off omens (6/1), anointment (6/2), fumigation (7) and sacrificial rites (9,10) have been described. Specific fumigation against affliction with all the nine *grahas* together (*navagrahas*) has also been mentioned (8).

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षट्त्रिंशत्तमोऽध्यायः

CHAPTER THIRTY-SIX

1. अथातो नैगमेषप्रतिषेधं व्याख्यास्यामः ॥ १ ॥

Now we would expound (the chapter entitled) 'The Management of the Affliction by *Naigameṣa graha*'.[1]

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Sprinkling

बिल्वाग्निमन्थपूतीकाः कार्याः स्युः परिषेचने ।
सुरा सबीजं धान्याम्लं परिषेके च शस्यते ॥ ३ ॥

The body of the child should be sprinkled over with (the decoctions of) *bilva*, *agnimantha* and *pūtīkā*, *surā* with fermenting enzymes and with *dhānyāmla*.

4. Medicated oil for massage

प्रियङ्गुसरलानन्ताशतपुष्पाकुटन्नटैः ।
पचेत्तैलं सगोमूत्रैर्दधिमस्त्वम्लकाञ्जिकैः ॥ ४ ॥

Medicated oil duly cooked with *priyaṅgu*, *sarala*, *anantā*, *śatapuṣpā* and with *kuṭannaṭa* along with cow's urine, yoghurt, *mastu* and sour *kāñjī* (should be massaged on the body of the child).

5. Ghṛta

पञ्चमूलद्वयक्वाथे क्षीरे मधुरकेषु च ।
पचेद्घृतं च मेधावी खर्जूरीमस्तकेऽपि वा ॥ ५ ॥

1. S. S. VI. 27. 16 may be referred for the clinical features.

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Medicated *ghṛta* duly cooked by the wise physician with the decoction of both types of *pañcamūla* and sweet groups of drugs with milk or with the top of the pulp of *kharjūra*, should be administered.

6/1. Warding-off Omens

वचां वयःस्थां गोलोमीं जटिलां चापि धारयेत् ॥

The wood of *vacā*, *vayasthā*, *golomī* and *jaṭilā* should be worn by the child.

6/2. Anointment

उत्सादनं हितं चात्र स्कन्दापस्मारनाशनम् ॥ ६ ॥

Utsādana measure (anointment) is also applicable here which was recommended for the treatment of *Skandāpasmāra* (affliction).

7. Fumigation

सिद्धार्थकवचाहिङ्गुकुष्ठं चैवाक्षतैः सह ॥
भल्लातकाजमोदाश्च हितमुद्धूपनं शिशोः ॥ ७ ॥

Fumes produced by buring *siddhārthaka*, *vacā*, *hiṅgu*, *kuṣṭha*, *bhallātaka* and *ajamodā* with rice should be blown over the child (patient).

8. Fumigation for Navagraha (all the Nine Grahas) affiictions

मर्कटोलूकगृध्राणां पुरीषाणि नवग्रहे ॥
धूपः सुप्ते जने कार्यो बालस्य हितमिच्छता ॥ ८ ॥

In cases of affliction by the *navagrahas*, fumes produced by burning the faeces of the monkey, owl and vulture should be blown over the child (patient)

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by his well wishers at the dead of night when every-one is asleep.

9,10. Sacrificial rites

तिलतण्डुलकं माल्यं भक्ष्यांश्च विविधानपि ॥
कुमारपितृमेषाय वृक्षमूले निवेदयेत् ॥ ९ ॥
अधस्ताद्वटवृक्षस्य स्नपनं चोपदिश्यते ॥
बलि न्यग्रोधवृक्षेषु तिथौ षष्ठ्यां निवेदयेत् ॥ १० ॥

Offerings of sesamum seeds, rice, garlands of flowers and of various eatables should be made to the diety *Naigameṣa* at the foot of a tree and the child should be bathed underneath a tree of *vaṭa*. Offerings should also be made to it (the diety) on the sixth day at the foot of *nyagrodha* trees.

11. Protective hymn

अजाननश्चलाक्षिभ्रूः कामरूपी महायशाः ॥
बालं बालपिता देवो नैगमेषोऽभिरक्षतु ॥ ११ ॥

"May the God *Naigameṣa* having the mouth like that of a goat with moving eyes and brows assuming different forms, who is famed far and wide and is (regarded as) father to the children, protect the child".

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे नैगमेषप्रतिषेधो नाम (दशमोऽध्यायः, आदितः) षट्त्रिंशोऽध्यायः ॥ ३६ ॥

Thus ends the chapter entitled 'The Management of the Affliction by *Naigameṣa graha*,' tenth chapter from the beginning in *Kumāra-tantra* (within *Uttara-tantra*) and thirty-sixth of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 36

SUGGESTED RESEARCH PROBLEMS

1. A **historical** and **comparative** study on this mode of management of *Naigameṣa graha* affliction should be carried out.

2. After establishing the entity as mentioned in S. S. VI. 27 **clinical** trials on the measures mentioned in this chapter for this syndrome should be carried out.

3. A **pharmacological** research into the drugs and recipes mentioned in this chapter should be carried out. If considered worthwhile, they could be studied further.

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उत्तरतन्त्रम्

सप्तत्रिंशत्तमोऽध्यायः

ग्रहोत्पत्त्यध्यायोपक्रमः

Mythological Origin of the *Grahas*

CHAPTER THIRTY-SEVEN

UTTARA-TANTRA

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S. S. VI. 37.

SUMMARY

This chapter relates the mythology behind the origin of the *grahas.* The nine *grahas* were created to protect the newly born *Guha* or Lord *Kārttikeya* (4-8), who himself is considered to behave like children but is not the cause of their affliction (9, 10) and later on became the commander-in-chief of the Heaven's army. The *grahas* then started afflicting unpious and unhygienic children (17-19) as a part of their activities (11-20). *Skanda* has been considered to be the most dreadful (21, 22) amongst the *grahas.*

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S. T. VI, 32.

SUMMARY

This chapter relates the mythology behind the origin of the grahas. The nine grahas were created to protect the newly born Guha or Lord Kārttikeya (4-8), who himself is considered to behave like children but is also the cause of their affliction (9, 10) and later on became the commander-in-chief of the Deva's army. The grahas then started afflicting infants and unhygienic children (17-19) as a part of their activities (11-20). Skanda has been considered to be the most dreadful (21-22) amongst the grahas.

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सप्तत्रिंशत्तमोऽध्यायः

CHAPTER THIRTY-SEVEN

1. Origin of the Grahas

अथातो ग्रहोत्पत्तिमध्याय व्याख्यास्यामः ॥१॥

Now we would expound the chapter entitled 'The Origin of (these nine) *Grahas*'.

2. यथोवाच भगवान् धन्वन्तरिः ॥२॥

As it was described by Lord Dhanvantari.

3. The Nine Divine Grahas

नव स्कन्दादयः प्रोक्ता बालानां य इमे ग्रहाः ॥
श्रीमन्तो दिव्यवपुषो नारीपुरुषविग्रहाः ॥३॥

The foresaid nine grahas-*Skanda* and others afflicting the children are possessed of glorious features, divine forms and their own speicfic female and male characteristics.

4. Why the Grahas were created

एते गुहस्य रक्षार्थं कृत्तिकोमाग्निशूलिभिः ॥
सृष्टाः शरवणस्थस्य रक्षितस्यात्मतेजसा ॥४॥

These were created by *Kṛttikā*, *Umā*, *Agni*, and *Śūlin* for guarding the person of the new-born *Guha* (Lord *Kārttikeya*), placed in the bush of *śara* grass, although he was protected by his own prowess.

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5. Rājasa and tāmasa essences in the Grahas

स्त्रीविग्रहा ग्रहा ये तु नानारूपा मयेरिताः ॥
गङ्गोमाकृत्तिकानां ते भागा राजसतामसाः ॥५॥

Out of all the *grahas* possessing various shapes as described by me, those having female characteristics namely *Gaṅgā*, *Umā* and *Kṛttikā*, belong to *rājasa* and *tāmasa* categories.

6. Origin of Naigameṣa Graha

नैगमेषस्तु पार्वत्या सृष्टो मेषाननो ग्रहः ॥
कुमारधारी देवस्य गुहस्यात्मसमः सखा ॥६॥

The *Naigameṣa graha* possessing the face of a ram was created by *Pārvatī* as the protector and friend of the young god *Guha* who was as dear to him as his own self.

7. Origin of Skandāpasmāra Graha

स्कन्दापस्मारसंज्ञो यः सोऽग्निनाऽग्निसमद्युतिः ॥
स च स्कन्दसखा नाम विशाख इति चोच्यते ॥७॥

The *graha* named *Skandāpasmāra*, who is glittering like fire, was created by God *Agni*. He (*Skandāpasmāra*) is an intimate friend of the God *Skanda* and is also known by the name of *Viśākha*.

8. Origin of the Graha Skanda

स्कन्दः सृष्टो भगवता देवेन त्रिपुरारिणा ॥
बिभर्ति चापरां संज्ञां कुमार इति स ग्रहः ॥८॥

The *graha Skanda* was begotten by His Holiness Lord *Tripurāri* and is otherwise known by the name of *Kumāra*.

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9, 10. Kārttikeya in relation to children's diseases

बाललीलाधरो योऽयं देवो रुद्राग्निसंभवः ॥
मिथ्याचारेषु भगवान् स्वयं नैष प्रवर्तते ॥९॥

कुमारः स्कन्दसामान्यादत्र केचिदपण्डिताः ॥
गृह्णातीत्यल्पविज्ञाना ब्रुवते देहचिन्तकाः ॥१०॥

This god (*Kārttikeya*) who has been created by the fire of *Rudra* but now has adopted the frelics of a child cannot personally indulge in wrongful practises.

On account of an identity of appellations, some less intelligent authorities on the human body, with poor knowledge, (wrongly) ascribe the activities of *Skanda* graha with the *Kumāra Skanda* (Lord *Kārttikeya*).

11-16. The mythological basis of Graha afflictions in Children

ततो भगवति स्कन्दे सुरसेनापतौ कृते ॥
उपतस्थुर्ग्रहाः सर्वे दीप्तशक्तिधरं गुहम् ॥११॥

ऊचुः प्राञ्जलयश्चैनं वृत्तिं नः संविधत्स्व वै ॥
तेषामर्थे ततः स्कन्दः शिवं देवमचोदयत् ॥१२॥

ततो ग्रहांस्तानुवाच भगवान् भगनेत्रहृत् ॥
तिर्यग्योनिं मानुषं च दैवं च त्रितयं जगत् ॥१३॥

परस्परोपकारेण वर्तते धार्यतेऽपि च ॥
देवा मनुष्यान् प्रीणन्ति तैर्यग्योनींस्तथैव च ॥१४॥

वर्तमानैर्यथाकालं शीतवर्षोष्णमारुतैः ॥
इज्याञ्जलिनमस्कारजपहोमव्रतादिभिः ॥१५॥

नराः सम्यक् प्रयुक्तैश्च प्रीणन्ति त्रिदिवेश्वरान् ॥
भागधेयं विभक्तं च शेषं किञ्चिन्न विद्यते ॥१६॥

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Sometimes later, on the appointment of the god *Skanda* (Lord *Kārttikeya*) as the chief of the army of heaven, *grahas* (the presiding deities of children's diseases) waited upon him and with folded hands asked *Guha*, the repository of effulgent power, means of their subsistence.

The god *Skanda*, for their sake, referred them to His Holiness, the God *Śiva* for the answer.

Thereafter, the Lord *Mahādeva*, the destroyer of *Bhaga's* eyes, said to these *grahas* that this world is inhabited by the three species of living beings, viz., the low creatures, the human beings and the Gods.

This world exists and subsists on the principles of reciprocal benefit. The gods make the men and beasts happy by providing them the existing time divided into the winter, the rainy and the summer seasons.

The men propitiate the gods by duly and reverently performing the sacrificial rites, by saying their prayers with folded hands, by bowing down in reverence and by repetition of prayers, lighting sacrificial fires, taking religious vows and other observances. Everybody's share has been duly allotted and now there remains nothing for you to accomplish.

17-20. The type of children which Grahas could afflict

तद्युष्मांकं शुभा वृत्तिर्बालिष्वेव भविष्यति ।।
कुलेषु येषु नेज्यन्ते देवाः पितर एव च ।।१७।।

ब्राह्मणाः साधवश्चैव गुरवोऽतिथयस्तथा ।।
निवृत्ताचारशौचेषु परपाकोपजीविषु ।।१८।।

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उत्सन्नवलिभिक्षेयु भिन्नकांस्योपभोजिषु ॥
गृहेषु तेषु ये बालास्तान् गृह्णीध्वमशङ्किताः ॥१६॥
तत्र वो विपुला वृत्तिः पूजा चैव भविष्यति ॥
एवं ग्रहाः समुत्पन्ना बालान् गृह्णन्ति चाप्यतः ॥२०॥

You will have your legitimate sphere of influence only over the children of those families in which the gods, the ancestors, the *brāhmaṇas,* the pious, the preceptors, the elderly and the guests are not properly worshipped and attended upon and wherein the rules of cleanliness and good habits are not observed, who live on other's food and the members of which do not make daily offerings to the gods, do not give alms to the beggars, eat from broken bowls or on plates of *kāṁsya* metal; those would be the proper persons whom you might strike with impunity.

These are the conditions wherein you will have ample subsistence and proper veneration. Thus the *grahas* came into being and began to afflict the children.

21, 22. The dreadful Skanda Graha

ग्रहोपसृष्टा बालास्तु दुश्चिकित्स्यतमा मताः ॥
वैकल्यं मरणं चापि ध्रुवं स्कन्दग्रहे मतम् ॥२१॥
स्कन्दग्रहोऽत्युग्रतमः सर्वेष्वेव यतः स्मृतः ॥
अन्यो वा सर्वरूपस्तु न साध्यो ग्रह उच्यते ॥२२॥

Therefore, the children afflicted with these *grahas* are difficult to be cured; disfigurement and even death is sure to ensue in cases with *Skanda graha* affliction.

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Out of all the *grahas*, the *Skandagraha* is the most dreadful. Affliction by any other *graha* (than *Skanda*) presenting with all the clinical features should likewise be considered as incurable.

इति श्रीसुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे ग्रहोत्पत्यध्यायो नाम (एकादशोऽध्याय:, आदित:) सप्तत्रिंशोऽध्याय: ॥३७॥

Thus ends the chapter entitled 'The Origin of (the Nine) *Grahas*', eleventh chapter from the beginning in *Kumāra tantra* (within *Uttara-tantra*) and thirty-seventh of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 37.

SUGGESTED RESEARCH PROBLEMS

1. A **historical, comparative** and **mythological** study of this concept of the origin of the *grahas* and their affliction of the children would be interesting.

2. A **clinical** study of the types of children (17-19) who could get *Skanda* affliction would be of interest to determine some of the aetiological factors of children's diseases.

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उत्तरतन्त्रम्

अष्टत्रिंशत्तमोऽध्यायः

योनिव्यापत्प्रतिषेधोपक्रमः

The (Diagnosis and) The Management of Gynaecological Disorders

CHAPTER THIRTY-EIGHT

UTTARA-TANTRA

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S. S. VI. 38.

SUMMARY

This chapter deals with the diagnosis and the management of gynaecological disorders.

Aetiology and pathogenesis in general of gynaecological disorders (3-6/1) have been described. Twenty gyneacological disorders, five due to *vāta*, *pitta* and *kapha* each and five due to all the *doṣas* together have been enumerated (6/2-9/1). Clinical features of each disease (9/2-20) have then been given in the same order.

Management of *vātika* (21-24/1), *paittika* (24/2-26) and *kaphaja* (27-29/1) gynaecological disorders has been discussed. The disorders caused by all the *doṣas* together have been considered incurable (20/2). General management of all gynaecological disorders has been given (29/2–32).

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अष्टत्रिंशत्तमोऽध्याय ।

CHAPTER THIRTY-EIGHT

1. The Management of Gynaecological Disorders

अथातो योनिव्यापत्प्रतिषेधं व्याख्यास्यामः ॥१॥

Now we would expound (the chapter entitled) 'The Management of Gynaecological Disorders'.

2. यथोवाच भगवान् धन्वन्तरिः ॥२॥

As it was described by Lord Dhanvantari.

3-6/1. Aetiology and Pathogenesis in General[1]

प्रवृद्धलिङ्गं पुरुषं याऽत्यर्थमुपसेवते ॥
रूक्षदुर्बलबाला या तस्या वायुः प्रकुप्यति ॥३॥
स दुष्टो योनिमासाद्य योनिरोगाय कल्पते ॥
त्रयाणामपि दोषाणां यथास्वं लक्षणेन तु ॥४॥
विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसंग्रहे ॥
मिथ्याचारेण या स्त्रीणां प्रदुष्टेनार्तवेन च ॥५॥
जायन्ते बीजदोषाच्च दैवाच्च शृणु ताः पृथक् ॥

If a withered, weak or immature woman indulges in excessive cohabitation with a man possessing a

1. The vitiation of *vāta* in the gynaecological disorders has been considered as the primary pathological change which requires due attention in the management for success in the treatment according to *Caraka* also.

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large penis, *vāyu* gets vitiated in her and after getting localised in the female genital organs gives rise to gynaecological disorders, whose signs and symptoms vary according to the three *doṣas* involved.

Twenty gynaecological disorders grouped together are caused by the use of unwholesome diet and unsalutary activities, abnormalities of *ārtava*, *bījadoṣa*[1] and heavenly disposition. Now please listen to them individually.

6/2-9/1. The Twenty Gynaecological Disorders

उदावर्ता तथा वन्ध्या विप्लुता च परिप्लुता ॥६॥
वातला चेति वातोत्थाः पित्तोत्था रुधिरक्षरा ॥
वामिनी स्रंसिनी चापि पुत्रघ्नी पित्तला च या ॥७॥
अत्यानन्दा च या योनिः कर्णिनी चरणाद्वयम् ॥
श्लेष्मला च कफाज्ज्ञेया षण्डाख्या फलिनी तथा ॥८॥
महती सूचिवक्त्रा च सर्वजेति त्रिदोषजा ॥

The disorders caused by *vāta* are :

1. *Udāvartā* (dysmenorrhoea)
2. *Vandhyā*[2] (amenorrhoea)
3. *Viplutā* (vaginisinus)
4 *Pariplutā* (dyspareunia) and
5. *Vātalā* (dryness of the vagina)

---

1. Genetic defects.

2. If *vāndhyā* disease of Suśruta is considered with the same disease as described by Caraka (C. S. IV. 4) it would seem to be a description of primary amenorrhoea due to congenital abnormalities of the uterus.

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The disorders caused by *pitta* are :

1. *Rudhirakṣarā* (menorrhagia and metrorrhagia)
2. *Vāminī* (failure of nidation of the fertilised ovum)
3. *Sraṁsinī* (? prolapse uterus)
4. *Putraghnī* (habitual abortion) and
5. *Pittalā* (acute inflammation of the female genitalia)

The disorders caused by *kapha* are

1. *Atyānandā* (sexual insatiability)
2. *Karṇinī* (cervical growth)
3. *Acaraṇā* (sexually weaker than the male partner)
4. *Aticaraṇā* (a type of sterility) and
5. *Śleṣmalā* (vaginitis)

The disorders caused by vitiation of all the three *doṣas* together are :

1. *Ṣaṇḍī* (? congenital hypoactivity of pituitary gonadotrophins)
2. *Phalinī*
3. *Mahatī* (procidentia)
4. *Sūcivaktrā* (pinhole cervical os) and
5. *Sarvajā* (mixed lesions)

9/2-11. The Five Vātika Gynaecological Disorders

सफेनिलमुदावर्ता रजः कृच्छ्रेण मुञ्चति ॥९॥
वन्ध्यां नष्टार्तवां विद्याद्विप्लुतां नित्यवेदनाम् ॥
परिप्लुतायां भवति ग्राम्यधर्मे रुजा भृशम् ॥१०॥
वातला कर्कशा स्तब्धा शूलनिस्तोदपीडिता ॥
चतसृष्वपि चाद्यासु भवन्त्यनिलवेदनाः ॥११॥

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Udāvartā (dysmenorrhoea) is that disease in which menstruation is painful and frothy.

Vandhyā (amenorrhoea) is that disease in which menarche has not occurred.

Viplutā (vaginismus) is that disorder in which pain is constantly present (in the vagina).

Pariplutā (dyspareunia) is that disorder in which there is severe pain during coitus.

Vātalā (dryness of the vagina) is that disease in which the vagina is rough, rigid and is associated with spasmodic and pricking types of pain.

Nature of pain in the first four above mentioned diseases is also of *vātika*[1] type.

12-14. The Five Paittika Gynaecological Disorders

सदाहं प्रक्षरत्यस्रं यस्यां सा लोहितक्षरा ॥
सवातमुद्गिरेद्बीजं वामिनी रजसा युतम् ॥ १२ ॥
प्रस्रंसिनी स्यन्दते तु क्षोभिता दुःप्रसूश्च या ॥
स्थितं स्थितं हन्ति गर्भं पुत्रघ्नी रक्तसंस्रवात् ॥ १३ ॥
अत्यर्थं पित्तला योनिर्दाहपाकज्वरान्विता ॥
चतसृष्वपि चाद्यासु पित्तलिङ्गोच्छ्रयो भवेत् ॥ १४ ॥

Lohitakṣarā (menorrhagia and metrorrhagia) is that disorder in which there is an excessive menstruation along with a burning sensation.

1. Characteristics of *vātika* pain have been described separately as spasmodic, stabbing, pricking, tearing and sucking. They may be found with the involvement of *vāta* irrespective of the organ afflicted—*C. S.* I. 20.

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Vāminī (failure of nidation of the fertilised ovum) is that disorder in which the sperms along with the ovum (? fertilised) are extruded with the (vitiated) *vāyu.*

Prasraṁsinī (? prolapse uterus[1]) is that disease in which there is a displacement (of the uterus) due to straining and labour is difficult,

Putraghnī (habitual abortion) is that disease in which the product of conception is repeatedly aborted due to bleeding.

Pittalāyoni (acute inflammation of the female genitalia) is that disease in which there is an excessive burning sensation and inflammation in the female genitalia along with fever.

Other features of *pitta* involvement[2] are also found in the first four diseases (of this group).

15–17. The Five Kaphaja Gynaecological Disorders

अत्यानन्दा न सन्तोषं ग्राम्यधर्मेण गच्छति ॥
कर्णिन्यां कर्णिका योनौ श्लेष्मासृग्भ्यां प्रजायते ॥ १५ ॥

मैथुनेऽचरणा पूर्वं पुरुषादतिरिच्यते ॥
बहुशश्चातिरणादन्या बीजं न विदन्ति ॥ १६ ॥

श्लेष्मला पिच्छिला योनिः कण्डूयुक्ताऽतिशीतला ॥
चतसृष्वपि चाद्यासु श्लेष्मलिङ्गोच्छ्रितिर्भवेत् ॥ १७ ॥

1. The measures for treatment indicate the condition to be one of prolapse uterus (S.S.VI 38.28/2,29/1).
2. The local features of *pitta* involvement are mainly a burning sensation, inflammation, hyperaemia, throbbing pain and suppuration, etc. C. S. I. 20,

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Atyānandā (sexual insatiability) is that condition in which sexual satisfaction is never obtained inspite of (prolonged or repeated) coitus.

Karṇinī (cervical growth) is that condition in which there is a growth[1] in the cervix caused by *kapha* and *śoṇita*.

Acaraṇā (sexually weaker than the male partner) is that condition in which during coitus the woman discharges earlier than the man.

Aticaraṇā (a type of sterility) is that in which inspite of excessive coitus there is no conception.

Śleṣmalā (vaginitis) is that in which the vagina is unctuous, excessively cold, and is associated with an itching sensation.

Other features of *śleṣma* involvement[2] are also found in the first four diseases (of this group).

18-20 The Five Types of Gynaecological Disorders Produced by a Combination of all the Doṣas

अनार्तवस्तना षण्ढी खरस्पर्शा च मैथुने ॥
अतिकायगृहीतायास्तरुण्याः फलिनी भवेत् ॥ १८ ॥
विवृताऽतिमहायोनिः सूचीवक्त्राऽतिसंवृता ॥
सर्वलिङ्गसमुत्थाना सर्वदोषप्रकोपजा ॥ १९ ॥

1. Fleshy tumour–*Dalhaṇa*
2. The local features of *kapha* involvement are mainly whiteness, coldness, itching, chronicity, heaviness, sliminess and soddening, etc.—C. S. I. 20.

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चतसृष्वपि चाद्यासु सर्वलिङ्गोच्छ्रितिर्भवेत् ॥
पञ्चासाध्या भवन्तीमा योनयः सर्वदोषजाः ॥ २० ॥

Ṣaṇḍī[1] is that condition in which there is neither menstruation nor breast development and vaginal canal is (felt to be) rough during coitus.

Phalinī disease is caused by coitus of a young girl with a man having gigantic development (of the penis).

Mahāyoni[2] (procidentia) is that disease in which there is an excessive dilatation (of the vaginal canal).

Sūcīvaktrā (pin-hole cervical os) is that condition in which the cervical opening is excessively narrow.

Sarvajā is that condition in which the aetiopathogenesis and the clinical features of all the three vitiated *doṣas* are present.

Other features of involvement of all the *doṣas* also are present in the first four diseases of this group.

The five types of gynaecological disorders caused by vitiation of all the *doṣas* together are incurable.

21. A General Principal of treatment

प्रतिदोषं तु साध्यासु स्नेहादिक्रम इष्यते ॥
दद्यादुत्तरबस्तींश्च विशेषेण यथोदितान् ॥ २१ ॥

---

1. Congenital hypoactivity of pituitary gonadotrophins.
2. An identical disease '*mahāyoni*' described by Caraka (C. S. VI. 30. 36.) is a typical description of procidentia.

गर्भाशयस्य योन्याश्च मुखं विष्टम्भयेत् स्त्रियाः ॥
असंवृतमुखो सार्ती रूक्षफेनास्रावबाहिनी ॥
मांसोत्सन्ना महायोनिः पर्ववंक्षणशूलिनी ॥

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The curable gynaecological disorders may be treated by the measures beginning with oleation, etc.[1] according to the involvement of the *doṣa* concerned. However, vaginal douches in particular may also be administered as would be described elsewhere.

22-24/1. Management of Vātika Gynaecological Disorders

कर्कशां शीतलां स्तब्धामल्पस्पर्शां च मैथुने ॥
कुम्भीस्वेदैरुपचरेत् सानूपौदकसंयुतैः ॥ २२ ॥
मधुरौषधसंयुक्तान् वेशवारांश्च योनिषु ॥
निक्षिपेद्धारयेच्चापि पिचुतैलमतन्द्रितः ॥ २३ ॥
धावनानि च पथ्यानि कुर्वीतापूरणानि च ॥

The vaginal canal which is dry, cold, rigid and somewhat insensitive to coitus may be treated by *kumbhīsveda*[2] along with meat of aquatic or swampy animals.

The vagina should be plugged with medicated minced meat[3] mixed with the drugs of *madhura* group and a tampon soaked with oil should also be kept with care.

Vaginal douching and filling should also be done with (the decoction of) the drugs (having *vāta*-alleviating properties).[4]

1. For the elimination of *vāta*, *pitta* and *kapha* disorders, *vasti* (enemata), *virecana* (purgatives) and *vamana* (emetics) therapies respectively have been described. They may be chosen after proper *snehana* (oleation and fat administration) and *svedana* (sudation) for the management of gynaecological disorders as well.
2. A type of local steam bath.
3. *Veśavāra*, a meat preparation. S. S. I. 46. 369, 370.
4. Local treatment of *vātika* gynaecological disorders is mainly to make the vagina moist with the help of oils and nourishing substances.

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24/2-26. Management of Paittika Gynaecological Disorders

ओषचोषान्वितासूक्तं कुर्याच्छीतं विधि भिषक् ॥ २४ ॥
दुर्गन्धां पिच्छिलां चापि चूर्णैः पञ्चकषायजैः ॥
पूरयेद्राजवृक्षादिकषायैश्चापि धावनम् ॥ २५ ॥
योन्यां तु पूयस्राविण्यां शोधनद्रव्यसम्भृतैः ॥
सगोमूत्रैः सलवणैः शोधनं हितमिष्यते ॥ २६ ॥

The gynaecological disorders having a burning sensation and pain should be treated with cooling measures by the surgeon.

The disorders having an unctuousness (in the vagina) with foul smell should be treated with (vaginal) insufflation of powders of the five astringents or douching with the decoction of drugs enumerated in *āragvadhādi* group.

The vaginal disorders having a purulent discharge are profitably treated by the group of drugs having cleansing (antiseptic) properties mixed with cow's urine and salt.

27-29/1. Management of Kaphaja Gynaecological Disorders

वृहतीफलकल्कस्य द्विहरिद्रायुतस्य च ॥
कण्डूमतीमल्पस्पर्शां पूरयेद्धूपयेत्तथा ॥ २७ ॥
वर्ति प्रदद्यात् कर्णिन्यां शोधनद्रव्यसंभृताम् ॥
प्रस्रंसिनीं घृताभ्यक्तां क्षीरस्विन्नां प्रवेशयेत् ॥ २८ ॥
पिधाय वेशवारेण ततो बन्धं समाचरेत् ॥

The vaginal disorders with an itching and insensitiveness should be treated with filling and fumigat· n

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of the paste of the fruits of *bṛhatī* (*kaṇṭakārī*) and both types of *haridrā*.

Vaginal suppository made predominantly of cleansing drugs should be introduced for the treatment of *karṇinī* disease.

The displacement (prolapsed uterus) may be reduced after an application of *ghṛta* and hot fomentation with milk. The vagina should then be filled with medicated minced meat and bandaged.

29/2-32. General Management of Gynaecological Disorders

प्रतिदोषं विदध्याच्च सुरारिष्टासवान् भिषक्।। २६ ॥

प्रातः प्रातर्निषेवेत रसोनादुद्धृतं रसम् ॥
क्षीरमांसरसप्रायमाहारं विदधीत च ॥ ३० ॥

शुक्रार्तवादयो दोषाः स्तनरोगाश्च कीर्तिताः ॥
क्लैब्यस्थानानि मूढस्य गर्भस्य विधिरेव च ॥ ३१ ॥

गर्भिणीप्रतिरोगेषु चिकित्सा चाप्युदाहृता ॥

सर्वथा तां प्रयुञ्जीत योनिव्यापत्सु बुद्धिमान्॥
अपप्रजातारोगांश्च चिकित्सेदुत्तराद्भिषक् ॥ ३२ ॥

Wine and other fermented preparations should be used by the physician according to the involved *doṣa*.

Juice expressed from garlic should be used daily in the morning and the diet should consist mainly of milk and meat soup.

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In gynaecological disorders, the wise physician should also make use of the procedures described for the treatment of the diseases of *śukra* and *ārtava*, breast diseases, impotency, obstructed labour and the diseases of the pregnancy and the puerperium.

The disorders of premature and abnormal labour should be treated by the physician as advised in the Uttara-tantra portion.

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते कुमारतन्त्रे योनिव्यापत्प्रतिषेधो नामा (द्वादशोऽध्यायः, आदितोऽ)-ष्टत्रिंशत्तमोऽध्यायः ॥ ३८ ॥

Thus ends the chapter entitled 'Tke Management of Gynaecological Disorders', twelfth chapter from the beginning in Kumāra Tantra (within Uttara-tantra) and thirty-eighth of Uttara-tantra of Suśruta Saṁhitā.

उत्तरतन्त्रे द्वितीयं कौमार तन्त्रं समाप्तम् ॥ २ ॥

Thus ends the second part 'Paediatrics' of the Uttara-tantra.

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S. S. VI. 38

SUGGESTED RESEARCH PROBLEMS

1. A **historical** and **comparative** research into the concept of some of the gynaecological disorders would be interesting.

2. All the 20 diseases described in this chapter should be established clinically.

3. **Clinical, experimental** and **biochemical** studies could be planned on the basis of the management described in this chapter on some of these diseases.

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उत्तरतन्त्रम्

त्रिषष्टितमोऽध्यायः

रससंस्कविकल्पोपक्रमः

Compilation of the Different Tastes

CHAPTER SIXTY-THREE

UTTARA-TANTRA

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SUMMARY

This chapter compiles the 63 possible combinations from 6 basic tastes. *Doṣas* have been compiled elsewhere[1] to be 63 in number and these tastes are to counteract them (3-5) in practice. 15 double combinations (6-8), 20 triple (9, 10), 15 combinations of four tastes (11, 12), 6 of five tastes (13, 14), 1 of all six together (15) and the 6 basic tastes (16) taken separately have been enumerated.

1. S. S. VI. 66.

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त्रिषष्टितमोऽध्यायः ।

CHAPTER SIXTY-THREE

1. Compilation of the Different Tastes

अथातो रसभेदविकल्पमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'Compilation of the Different Tastes'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Basis of compilation of the doṣas

दोषाणां पञ्चदशधा प्रसरोऽभिहितस्तु यः ॥
त्रिषष्ट्या रसभेदानां तत्प्रयोजनमुच्यते ॥ ३ ॥

The significance of the fifteen different combinations of the *doṣas*, already referred to earlier, is being further exemplified in the sixty-three different combinations of the *rsasa*.

4, 5. Sixty-three tastes to be used to counteract the *doṣas*

अविदग्धा विदग्धाश्च भिद्यन्ते ते त्रिषष्टिधा ॥
रसभेदत्रिषष्टिं तु वीक्ष्य वीक्ष्यावचारयेत् ॥ ४ ॥

एकैकेनानुगमनं भागशो यदुदीरितम् ॥
दोषाणां, तत्र मतिमान् त्रिषष्टिं तु प्रयोजयेत् ॥ ५ ॥

They (the tastes), singly and mixed together, total sixty-three (in number). The different combinations

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of *rasas* (tastes) should be used after proper consideration (of the *doṣas* involved in the disease process). For this purpose, the combination of the *doṣas* (increased or depleted) with one another already narrated should be considered and compared with similar sixty-three combinations of the *rasas* by the intelligent.

6-8. Fifteen double combinations of tastes

यथाक्रमप्रवृत्तानां द्विकेषु मधुरो रसः ॥
पञ्चानुक्रमते योगानम्लश्चतुर एव तु ॥ ६ ॥
त्रींश्चानुगच्छति रसो लवणः कटुको द्वयम् ॥
तिक्तः कषायमन्वेति ते द्विका दश पञ्च च ॥ ७ ॥

तद्यथा—मधुराम्लः १, मधुरलवणः २, मधुरकटुकः ३, मधुरतिक्तः, ४, मधुरकषायः ५, एवे पञ्चानुक्रान्ता मधुरेण; अम्ललवणः १, अम्लकटुकः २, अम्लतिक्तः ३, अम्लकषायः ४, एते चत्वारोऽनुक्रान्ता अम्लेन; लवणकटुकः १, लवणतिक्तः २, लवणकषायः ३, एते त्रयोऽनुक्रान्ता लवणेन; कटुतिक्तः १, कटुकषायः २, द्वावेतावनुक्रान्तौ कटुकेन; तिक्तकषायः १, एक एवानुक्रान्तस्तिक्तेन; एवमेते पञ्चदश द्विकसंयोगव्याख्याताः ॥ ८ ॥

The sweet taste (*madhura rasa*) coming first in order of enumeration of combinations, can combine with each of the remaining five tastes to produce pairs of the *rasas* likewise, the sour taste can combine with the four succeeding (except sweet and sour) tastes each, the salt taste can combine with three (pungent, bitter and astringent) tastes; the pungent taste can cambine with two (bitter and astringent) tastes; and the bitter taste can combine with one

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(astringent) taste only. The different combinations taken two at a time, thus become fifteen in all.

For example :—

1. Sweet and sour; 2. sweet and salt; 3. sweet and pungent; 4. sweet and bitter; 5. sweet and astringent; these five (combinations) are produced in that order from the sweet taste.

1. Sour and salt; 2. sour and pungent; 3. sour and bitter; 4. sour and astringent; these four (combinations) are produced in that order from the sour taste.

1. Salt and pungent; 2. salt and bitter; 3. salt and astringent; these three (combinations) are produced in that order from the salt taste.

1. Pungent and bitter; 2. pungent and astringent; these two (combinations) are produced in that order from the pungent taste.

Bitter and astringent-this is the only one (combination produced from the bitter taste; thus the fifteen double combinations of tastes are explained.

9, 10. Twenty combinations of triads

त्रिकान् वक्ष्याम :—

आदौ प्रयुज्यमानस्तु मधुरो दश गच्छति ॥

षडम्लो लवणस्तस्मादर्धमेकं तथा कटुः ॥ ६ ॥

तद्यथा—मधुराम्ललवणः १, मधुराम्लकटुकः २, मधुराम्लतिक्तः ३, मधुराम्लकषायः ४, मधुरलवणकटुकः ५, मधुरलवणतिक्तः ६, मधुरलवणकषायः ७, मधुरकटुकतिक्तः ८, मधुरकटुकषायः ९, मधुरतिक्तकषायः १०, एवमेषां दशानां त्रिकसंयोगानामादौ मधुरः प्रयुज्यते;

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अम्ललवणकटुकः १, अम्ललवणतिक्तः २, अम्ललवणकषायः ३, अम्लकटुतिक्तः ४, अम्लकटुकषायः ५, अम्लतिक्तकषायः ६, एवमेषां षण्णामादावम्लः प्रयुज्यते; लवणकटुतिक्तः १, लवणकटुकषायः २, लवणतिक्तकषायः ३, एवमेषां त्रयाणामादौ लवणः प्रयुज्यते; कटुतिक्तकषायः १, एवमेकस्यादौ कटुकः प्रयुज्यते; एवमेते त्रिकसंयोगा विंशतिर्व्याख्याताः ॥ १० ॥

We shall now speak of the triads :—

The sweet (taste) coming first in order can undergo ten combinations (of four each); the sour taste can make six and the salt taste half as much as those of the sour, i. e. three combinations only; pungent undergoes only one combination.

For example :—

1. Sweet, sour and salt; 2. Sweet, sour and pungent; 3. Sweet, sour and bitter; 4. Sweet, sour and astringent; 5. Sweet, salt and pungent; 6. Sweet, salt and bitter; 7. Sweet, salt and astringent; 8. Sweet, pungent and bitter; 9. Sweet, pungent and astringent; and 10. Sweet, bitter and astringent. Thus sweet (taste) is used in the beginning among these ten combinations of triads.

1. Sour, salt and pungent; 2. Sour, salt and bitter; 3. Sour, salt and astringent; 4. Sour, pungent and bitter; 5. Sour, pungent and astringent; and 6. Sour, bitter and astringent. Thus among these six sour is used in the beginning.

1. Salt, pungent and bitter; 2. Salt, pungent and astringent; and 3. Salt, bitter and astringent. Thus

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among these salt is used in the beginning.

Pungent, bitter and astringent; here pungent is the only one used in the beginning.

Thus, the twenty combinations of the triads are explained.

11, 12. Fifteen combinations of four tastes

चतुष्कान् वक्ष्यामः ।—

चतुष्करससंयोगान्मधुरो दश गच्छति ॥
चतुरोऽम्लोऽनुगच्छेच्च लवणस्त्वेकमेव तु ॥ ११ ॥

मधुराम्ललवणकटुकः १, मधुराम्ललवणतिक्तः २, मधुराम्ललवणकषायः ३, मधुराम्लकटुकतिक्तः ४, मधुराम्लकटुकषायः ५, मधुराम्लतिक्तकषायः ६, मधुरलवणकटुकतिक्तः ७, मधुरलवणकटुकषायः ८, मधुरलवणतिक्तकषायः ९, मधुरकटुतिक्तकषायः १०, एवमेषां दशानामादौ मधुरः प्रयुज्यते; अम्ललवणकटुतिक्तः १, अम्ललवणकटुकषायः २, अम्ललवणतिक्तकषायः ३, अम्लकटुतिक्तकषायः ४, एवमेषां चतुर्णामादावम्लः प्रयुज्यते, लवणकटुतिक्तकषायः १, एवमेकस्यादौ लवणः प्रयुज्यते, एवमेते चतुष्करससंयोगाः पञ्चदश कीर्तिताः ॥ १२ ॥

We shall now speak of the combinations of four tastes at a time.

The sweet taste is capable of ten combinations of four each when it unites with three other (tastes); likewise, sour taste is capable of four, while salt of only one.

They are :

1. Sweet, sour, salt and pungent; 2. Sweet, sour, salt and bitter; 3. Sweet, sour, salt and astringent: 4. Sweet, sour, pungent and bitter; 5. Sweet, sour,

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pungent and astringent; 6. Sweet, sour, bitter and astringent; 7. Sweet, salt, pungent and bitter; 8. Sweet salt, pungent and astringent; 9. Sweet, salt, bitter and astrignent: and 10. Sweet, pungent, bitter and astringent. Thus, among these ten the sweet taste has been used in the beginning.

1. Sour, salt, pungent and bitter; 2. Sour, salt, pungent and astringent; 3. Sour, salt, bitter and astringent; and 4. Sour, pungent, bitter and astringent. Thus the sour taste, among these four, has been used in the beginning.

Salt, pungent, bitter and astringent; thus the salt has been used only once in the beginning.

Thus fifteen combinations of four tastes are enumerated.

13, 14. Six combinations of five tastes

पञ्चकान् वक्ष्यामः ।—

पञ्चकान् पञ्च मधुर एकमम्लस्तु गच्छति ॥ १३ ॥

मधुराम्ललवणकटुतिक्तः १, मधुराम्ललवणकटुकषायः २, मधुराम्ललवणतिक्तकषायः ३, मधुराम्लकटुतिक्तकषायः ४, मधुरलवणकटुतिक्तकषायः ५, एवमेषां पञ्चानामादौ मधुरः प्रयुज्यते । अम्ललवणकटुतिक्तकषायः १, एवमेकस्यादावम्लः । एवमेते षट् पञ्चकसंयोगा व्याख्याताः ॥१४॥

We shall now speak of the combinations of five tastes at a time.

Five combinations of five tastes can be formed by (beginning with) the sweet taste, while only one can be formed by the sour taste.

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1. Sweet, sour, salt, pungent and bitter;
2. Sweet, sour, salt, pungent and astringent;
3. Sweet, sour, salt, bitter and astringent;
4. Sweet, sour, pungent, bitter and astringent;
5. Sweet, salt, pungent, bitter and astringent.

Thus the sweet taste, among these five, is used in the beginning.

Sour, salt, pungent, bitter and astringent : thus the sour taste has been used only in one (combination) in the beginning. Thus, these six combinations of five tastes are explained.

15. All six tastes together

षट्कमेकं वक्ष्याम :—
एकस्तु षट्कसंयोगः—मधुराम्ललवणकटुतिक्तकषायः ।
एष एक एव षट्संयोगः ॥१५॥

We shall now speak of the combination of six tastes at a time. Sweet, sour, salt, pungent, bitter and astringent : this is the only one possible combination of the six tastes.

16. The six tastes taken separately

एकैकश्च षड्रसा भवन्ति—मधुरः १, अम्लः २, लवणः ३, कटुकः ४, तिक्तः ५, कषायः ६, इति ॥१६॥

Separately taken, one at a time, the six tastes are :

1. Sweet. 2. Sour. 3. Salt. 4. Pungent.
5. Bitter and 6. Astringent.

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17. Epilogue

भवति चात्र—

एषा त्रिषष्टिर्व्याख्याता रसानां रसचिन्तकैः ॥
दोषभेदत्रिषष्टयां तु प्रयोक्तव्या विचक्षणैः ॥१७॥

This (verse) is cited here :

The sixty-three combinations of these (six) tastes have been enumerated by the authorities on tastes; these aforesaid tastes should be used by the learned physicians in accordance with the sixty-three combinations of the *doṣas*.

इति सुश्रुतसंहितायामुत्तरतन्त्रे तन्त्रभूषणाध्यायेषु रसभेद-विकल्पाध्यायो नाम (प्रथमः, आदितः) त्रिषष्टितमोऽध्यायः ॥६३॥

Thus ends the sixty-third chapter entitled 'Compilation of the Different Tastes', first from the beginning, amongst the *Tantrabhūṣaṇa* chapters of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 63.

SUGGESTED RESEARCH PROBLEMS

1. **Historical** and **comparative** studies of taste with this Ayurvedic concept in mind would be thought provoking.

2. Perhaps the pharmacist and the biochemist may find something of interest in this chapter.

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उत्तरतन्त्रम्

चतुःषष्टितमोऽध्यायः

स्वस्थवृत्तोपक्रमः

Measures to Keep Healthy

CHAPTER SIXTY-FOUR

UTTARA-TANTRA

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Ś. S. VI. 64.

SUMMARY

This chapter describes the regimens during different seasons and different types of diet and their relation to the time of medicine administration.

Regimens regarding food, medicines, water, sleep, sexual intercourse, apparel, etc., during the rainy (6-13/1), the autumn (13/2-21/1), the winter (21/2-31), the spring (32-39), the summer (40-46/1), and the wet (46/2-55) seasons have been described.

Twelve types of diet as of hot potency, demulcent, liquid, etc., and the persons in whom each type is indicated have been given.

Medicines could be administered at ten different times in relation to meal (65), such as before meal, after meal, etc. Each time, its effects and indications for its choice (66-83) have been discussed. Proper time to take food (84) has been mentioned.

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A. H. VI. 84

SUMMARY

This chapter describes the regimens during different seasons and different types of diet and their relation to the time of medicine administration.

Regimens regarding food, medicines, water, sleep, sexual intercourse, apparel etc ; during the rainy (6-20/41), cold season (13/23-11/17), the winter (21/18-27), the spring (32-38), the summer (40-44), and the autumn (sarada) seasons have been described.

The two types of diet of not potency, demulcent, liquid, ... and the reason in which each type is indicated have been given.

Medicines could be administered at ten different times in relation to meal (43), such as before meal, after meal, etc. Each time, its effects and indications (in ... claims (50-83) have been discussed. Proper time to take food (83) has been mentioned.

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चतुःषष्टितमोऽध्यायः

CHAPTER SIXTY-FOUR

1. Measures to keep healthy

अथातः स्वस्थवृत्तमध्यायं व्याख्यास्यामः ॥१॥

Now we would expound the chapter entitled 'Measures to Keep Healthy'.

2. यथोवाच भगवान् धन्वन्तरिः ॥२॥

As it was described by Lord Dhanvantari.

3, 4. **I. Introduction**

सूत्रस्थाने समुद्दिष्टः स्वस्थो भवति यादृशः ॥
तस्य यद्रक्षणं तद्धि चिकित्सायाः प्रयोजनम् ॥३॥
तस्य यद्वृत्तमुक्तं हि रक्षणं च मयाऽऽदितः ॥
तस्मिन्नर्थाः समासोक्ता विस्तरेणेह वक्ष्यते ॥४॥

The utility of treatment consists in chalking out all those measures which maintain the (normal) features of the healthy as already outlined[1] by me in *Sūtra-sthāna*.

The regimen to be followed by that person and the measures to keep healthy have been described by

1. S. S. I. 15. 41.

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me in brief at the outset[1] and will now be dealt with in detail.

5. A general principle

यस्मिन् यस्मिन्नृतौ ये ये दोषाः कुप्यन्ति देहिनाम् ॥
तेषु तेषु प्रदातव्या रसास्ते ते विजानता ॥ ५ ॥

(Objects containing) appropriate tastes should be prescribed by the expert clinician taking into account the particular *doṣas* which get provoked in any season in the human beings.

II. Regimen during different seasons

6-13/1. Regimen during the rainy season

प्रक्लिन्नत्वाच्छरीराणां वर्षासु भिषजा खलु ॥
मन्देऽग्नौ कोपमायान्ति सर्वेषां मारुतादयः ॥ ६ ॥

तस्मात् क्लेदविशुद्ध्यर्थं दोषसंहरणाय च ॥
कषायतिक्तकटुकै रसैर्युक्तमपद्रवम् ॥ ७ ॥
नातिस्निग्धं नातिरूक्षमुष्णं दीपनमेव च ॥
देयमन्नं नृपतये यज्जलं चोक्तमादितः ॥ ८ ॥
तप्तावरतमम्भो वा पिबेन्मधुसमायुतम् ॥
अह्नि मेघानिलाविष्टेऽत्यर्थंशीताम्बुसङ्कुले ॥ ९ ॥
तरुणत्वाद्विदाहं च गच्छन्त्योषधयस्तदा ॥
मतिमांस्तन्निमित्तं च नातिव्यायाममाचरेत् ॥१०॥
अत्यम्बुपानावश्यायग्राम्यधर्मातपांस्त्यजेत् ॥
भूबाष्पपरिहारार्थं शयीत च विहायसि ॥११॥

1. S. S. IV. 24.

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शीते साग्नौ निवाते च गुरुप्रावरणे गृहे ॥
यायात्सङ्गं वधूभिश्च प्रशस्तागुरुभूषितः ॥ १२ ॥
दिवास्वप्नमजीर्णं च वर्जयेत्तत्र यत्नतः ॥

The *doṣas* as *vāta*, etc[1]. get provoked during the rainy season, due to the body retaining fluid resulting in an impairment of the digestive power. So, in order to get rid of the fluid and subdue the *doṣas*, the clinician should prescribe for the king (and others) neither excessively slimy nor too dry diet containing *(* articles of *)* astringent, bitter and pungent tastes and devoid of liquids but it should be hot and appetising. The water for drinking purposes should be as described according to the directions given earlier[2]; it must be either boiled and subsequently cooled or else mixed with honey.

The young herbs always become sour (*vidagdha*) during such days when it is cloudy and windy and water is excessively cool. The wise man should not do excessive exercise on such days; he should also give up excessive drinking of water, exposure to the dew, excessive indulgence in sexual intercourse and the sunshine. He should sleep in the open to avoid the (heat of) vapour of the earth.

On a cold day (in this season), he should reside in a house warmed by fire, free from blasts of wind and well covered. Well adorned with *aguru* one should enjoy the company of the ladies and avoid day sleeping and indigestion carefully.

1. *Vāta*, *pitta* and *kapha*.
2. S. S. I. 45.

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13/2-21/1. Regimen during the autumn season (śarad)

सेव्याः शरदि यत्नेन कषायस्वादुतिक्तकाः ॥१३॥
क्षीरेक्षुविकृतिक्षौद्रशालिमुद्गादिजाङ्गलाः ॥
श्वेतस्रजश्चन्द्रपादाः प्रदोषे लघु चाम्बरम् ॥१४॥
सलिलं च प्रसन्नत्वात् सर्वमेव तदा हितम् ॥
सरःस्वाप्लावनं चैव कमलोत्पलशालिषु ॥१५॥
प्रदोषे शशिनः पादाश्चन्दनं चानुलेपनम् ॥
तिक्तस्य सर्पिषः पानैरसृकस्रावैश्च युक्तितः ॥१६॥
वर्षासूपचितं पित्तं हरेच्चापि विरेचनैः ॥
नोपेयात्तीक्ष्णमम्लोष्णं क्षारं स्वप्नं दिवाऽऽतपम् ॥१७॥
रात्रौ जागरणं चैव मैथुनं चापि वर्जयेत् ॥
(स्वादुशीतजलं मेध्यं शुचिस्फटिकनिर्मलम् ॥१८॥
शरच्चन्द्रांशुनिर्धौतमगस्त्योदयनिर्विषम् ॥
प्रसन्नत्वाच्च सलिलं सर्वमेव तदा हितम् ॥१९॥
सचन्दनं सकर्पूरं वासश्चामलिनं लघु ॥
भजेच्च शारदं माल्यं सीधोः पानं च युक्तितः ॥२०॥
पित्तप्रशमनं यच्च तच्च सर्वं समाचरेत् ॥

During the autumn season, one should take the (articles of) astringent, sweet and bitter tastes by all possible means.

Milk, sugar cane products, honey, rice, *mudga* and other pulses and meats of wild animals should be taken.

White garlands, moonshine at dusk, light wearing apparel and all types of water on account of being clear (in this season) are beneficial.

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Swimming in the ponds abounding with white and blue lotuses, enjoying the moonshine at dusk and the anointment of sandal paste is recommended in the twilights.

The *pitta*, accumulated in the rainy season, should be eliminated judiciously by taking bitter (medicated) *ghṛtas*, blood letting procedures and purgatives.

Strong, sour, hot and alkaline substances, sleeping during daytime, exposure to the sun, keeping awake at nights and sexual intercourse should also be prohibited.

All types of sweet and cold water, which become purified and crystal clear due to being flooded with the autumnal moonshine and rendered free from poison on account of the rise of the *Agastya* star are always beneficial owing to the property of clearness.

Clean and light clothes scented with sandal and camphor and garlands made of flowers of autumn season should be worn and wine of *sīdhu* type should be judiciously taken. In a nutshell, all *pitta*-pacifying measures should be adopted in this season.

21/2-31. Regimen during the winter season

हेमन्तः शीतलो रूक्षो मन्दसूर्योऽनिलाकुलः ॥२१॥
ततस्तु शीतमासाद्य वायुस्तत्र प्रकुप्यति ॥
कोष्ठस्थः शीतसंस्पर्शादन्तः पिण्डीकृतोऽनलः ॥२२॥
रसमुच्छोषयत्याशु तस्म त् स्निग्धं तदा हितम् ॥)
हेमन्ते लवणक्षारतिक्ताम्लकटुकोत्कटम् ॥२३॥
सर्पिस्तैलमहिममशनं हितमुच्यते ॥
तीक्ष्णान्यपि च पानानि पिबेदगुरुभूषितः ॥२४॥

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तैलाक्तस्य सुखोष्णे च वारिकोष्ठेऽवगाहनम् ॥
साङ्गारयाने महति कौशेयास्तरणास्तृते ॥२५॥
शयीत शयने तैस्तैर्वृतो गर्भगृहोदरे ॥
स्त्रीः श्लिष्ट्वाऽगुरुधूपाढ्याः पीनोरुजघनस्तनीः ॥२६॥
प्रकामं च निषेवेत मैथुनं तर्पितो नृपः ॥
(मधुरं तिक्तकटुकमम्लं लवणमेव च ॥२७॥
अन्नपानं तिलान् माषाञ्छाकानि च दधीनि च ॥
तथेक्षुविकृतीः शालीन् सुगन्धांश्च नवानपि ॥२८॥
प्रसहानूपमांसानि क्रव्यादबिलशायिनाम् ॥
औदकानां प्लवानां च पादिनां चोपसेवयेत् ॥२९॥
मद्यानि च प्रसन्नानि यच्च किञ्चिद् बलप्रदम् ॥
कामतस्तन्निषेवेत पुष्टिमिच्छन् हिमागमे ॥३०॥
दिवास्वप्नमजीर्णं च वर्जयेत्तत्र यत्नतः ॥)
एष एव विधिः कार्यः शिशिरे समुदाहृतः ॥३१॥

The winter season (*hemanta*) is cold and dry. The sun becomes mild and the atmosphere is windy. Therefore, as *vāyu* comes in contact with the atmospheric coldness it becomes vitiated. The internal fire[1] becomes concentrated as it comes in contact with cold leading to rapid absorption of the chyme. Here, the use of oleous substances is beneficial.

Saline, alkaline, bitter, sour (acid) and pungent substances in the diet, along with warm *ghṛta* and oil, are beneficial in the winter season.

Having been anointed with *aguru*, one should

1. Digestive juices and enzymes,

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take strong drinks. After applying oil on the body, one should take bath in a tank full of tepid water.

One should wrap himselt with many (warm) clothes and sleep on a bed laid over with silken bed sheets in a spacious apartment containing mobile (portable) fire pots.

The king (and others) should sleep within the embraces of ladies possessing plump thighs, pudenda and breasts and fully scented with the paste of *aguru* and *dhūpa* and enjoy sexual pleasure with full satisfaction after taking the nutritive foods.

Sweet, bitter, pungent, sour and all saltish foods and drinks, *tilas*, *māṣas*, vegetables, yoghurts and various prepartions of sugar cane, fragrant and fresh *śālis*, meat of *prasaha*[1], swampy, carnivorous, *bileśayin*[2], acquatic, *plava*[3] and *pādin*[4] classes of animals should be taken. The wines belonging to the *prasannā*[5] group or any other tonic should be taken to one's satisfaction by those seeking vitality at the advent of the winter season.

Sleeping by day and indigestion should be avoided during this season carefully. This very regimen should also be followed during the late winter season (*śiśira*).

---

1. A beast or bird of prey (Apte).
2. Any animal living in burrows e.g. snake, mouse or rat. (Apte).
3. Animals which swim or jump e. g. frog, monkey, etc. (Apte).
4. Footed animals (Apte).
5. S. S. I. 45. 177/2, 178/1

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32-39. Regimen during the spring season

हेमन्ते निचितः श्लेष्मा शैत्याच्छीतशरीरिणाम् ॥
औष्ण्याद्वसन्ते कुपितः कुरुते च गदान् बहून् ॥ ३२ ॥
ततोऽम्लमधुरस्निग्धलवणानि गुरूणि च ॥
वर्जयेद्वमनादीनि कर्माण्यपि च कारयेत् ॥ ३३ ॥

षष्टिकान्नं यवाञ्छीतान् मुद्गान् नीवारकोद्रवान् ॥
लावादिविष्किररसैर्दद्याद्यूषैश्च युक्तितः ॥ ३४ ॥

पटोलनिम्बवार्ताकितिक्तकैश्च हिमात्यये ॥
सेवेन्मध्वासवारिष्टान् सीधुमाध्वीकमाधवान् ॥ ३५ ॥

व्यायाममञ्जनं धूमं तीक्ष्णं च कवलग्रहम् ॥
सुखाम्बुना च सर्वार्थान् सेवेत कुसुमागमे ॥ ३६ ॥

तीक्ष्णरूक्षकटुक्षारकषायं कोष्णमद्रवम् ॥
यवमुद्गमधुप्रायं वसन्ते भोजनं हितम ॥ ३७ ॥

व्यायामोऽत्र नियुद्धाध्वशिलानिर्घातजो हितः ॥
उत्सादनं तथा स्नानं वनिताः काननानि च ॥ ३८ ॥

सेवेत निर्हरेच्चापि हेमन्तोपचितं कफम् ।
शिरोविरेकवमननिरूहकवलादिभिः ॥ ३९ ॥

The *kapha* already accumulated in the human beings due to (atmotpheric) coldness, as well as that of the coldness in the body during the winter season, becomes provoked owing to the heat during the spring season; consequently it tends to give rise to so many diseases.

The sour, sweet, demulcent, saltish and heavy things should be avoided; emesis and other such therapies should al so be carried out.

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Ṣaṣṭika rice, *yavas*, articles possessing a cold potency, *mudgas*, *nivāras* and *kodravas* should be given properly with the soup of meat of the animals of *lāva* and *viṣkira*[1] birds group.

After the winter (i.e., during the spring season), *paṭola*, *nimba*, *vārtāka*[2] and other bitter vegetables, as well as *madhvāsavas*, *ariṣṭas*, *sīdhus*, *mādhvīkas* and *mādhavas* types of beverages should be used.

At the onset of the spring season, physical exercise, collyrium, strong inhalations and gargles with tepid water should be done and all objects giving sensory pleasure should be enjoyed.

The diet possessing a strong potency, non-demulcent, pungent, alkaline, astringent, tepid and non-liquid food consisting mainly of *yava*, *mudga* and honey is beneficial during the spring season.

Physical exercise in the form of wrestling, (long) walks and the throwing of (heavy) stones is beneficial. Massage, bath, (sexual pleasure with) women and (walking in the) groves should be enjoyed.

The *kapha* accumulated during the winter season should be eliminated by the errhines, emesis, non-demulcent enemas and gargles, etc.

40/1. वर्जयेन्मधुरस्निग्धदिवास्वप्नगुरुद्रवान् ॥

Use of sweet and demulcent tastes, day sleeping, heavy and liquid articles should be avoided.

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1. Hen, cock, etc.
2. Brinjal.

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40/2, 41/1. Don'ts for the summer season

व्यायाममुष्णमायासं मैथुनं परिशोषि च ॥ ४० ॥
रसांश्चाग्निगुणोद्रिक्तान् निदाघे परिवर्जयेत् ॥

Physical exercise, hot things, exertion, sexual intercourse, (food and activities causing) dehydration and tastes of predominantly hot potency should be avoided during the summer season.

41/2-46/1. Regimen during the summer season

सरांसि सरितो वापीर्वनानि रुचिराणि च ॥ ४१ ॥
चन्दनानि पराध्यानि स्रजः सकमलोत्पलाः ॥
तालवृन्तानिलाहारांस्तथा शीतगृहाणि च ॥ ४२ ॥
घर्मकाले निषेवेत वासांसि सुलघूनि च ॥
शर्कराखण्डदिग्धानि सुगन्धीनि हिमानि च ॥ ४३ ॥
पानकानि च सेवेत मन्थांश्चापि सशर्करान् ॥
भोजनं च हितं शीतं सघृत मधुरद्रवम् ॥ ४४ ॥
शृतेन पयसा रात्रौ शर्करामधुरेण च ॥
प्रत्यग्रकुसुमाकीर्णे शयने हर्म्यसंस्थिते ॥ ४५ ॥
शयीत चन्दनार्द्राङ्गः स्पृश्यमानोऽनिलैः सुखैः ॥

In the summer, lakes, rivers, large wells as well as charming gardens, a fine paste of sandal, garlands of the flowers of the lotuses and lilies and soft breeze from palm leaf fans at the time of taking food should be enjoyed while living in cool chambers and wearing very light clothes.

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Scented and cold drinks along with sugar candy should be used as also churned drinks (*manthas*) mixed with sugar.

Cold food with *ghṛta*, sweet liquids and boiled milk mixed with sugar is beneficial in the night.

One should lie on a bed strewn over with fresh flowers in a mansion with his body besmeared with sandal wood paste while he is refreshed by cool breeze.

46/2-55/1. Regimen during the wet season (prāvṛṭ)

तापात्यये हिता नित्यं रसा ये गुरवस्त्रयः ॥ ४६ ॥
पयो मांसरसाः कोष्णास्तैलानि च घृतानि च ॥
बृंहणं चापि यत्किञ्चिदभिष्यन्दि तथैव च ॥ ४७ ॥
निदाघोपचितं चैव प्रकुप्यन्तं समीरणम् ॥
निहन्यादनिलघ्नेन विधिना विधिकोविदः ॥ ४८ ॥
(नदीजल रूक्षमुष्णमुदमन्थं तथाऽऽतपम् ॥
व्यायामं च दिवास्वप्नं व्यवायं चात्र वर्जयेत् ॥ ४९ ॥
[नवान्नरूक्षशीताम्वुसक्तूश्चापि विवर्जयेत् ॥]
यवषष्टिकगोधूमान् शालींश्चाप्यनवांस्तथा ॥ ५० ॥
हर्म्यमध्ये निवाते च भजेच्छय्यां मृदूत्तराम् ॥
सविषप्राणिविण्मूत्रलालनिष्ठीवनादिभिः ॥ ५१ ॥
समाप्लुतं तदा तोयमान्तरीक्षं विषोपमम् ॥
वायुना विषदुष्टेन प्रावृषेण्येन दूषितम् ॥ ५२ ॥
तद्धि सर्वोपयोगेषु तस्मिन् काले विवर्जयेत् ॥
अरिष्टासवमैरेयान् सोपदंशांस्तु युक्तितः ॥ ५३ ॥
पिबेत् प्रावृषि जीर्णांस्तु रात्रौ तानपि वर्जयेत् ॥
निरूहैर्बस्तिभिश्चान्यैस्तथाऽन्यैर्मारुतापहैः ॥ ५४ ॥

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कुपितं शमयेद्वायुं वार्षिकं चाचरेद्विधिम् ॥)

After passing away of the summer season (i. e. in the wet season), three heavy tastes (sweet, sour and salt) are always beneficial.

Milk, tepid meat soups, oils, *ghṛtas* and all other nourishing food and *abhiṣyandi* articles are also useful.

The *vāyu* which got accumulated during the summer and gets provoked in this season should be pacified by the experts by means of proper procedures.

River water, dry and hot *udamantha*, sunshine, physical exercise, day sleep and sexual intercourse should be avoided in this season.

Fresh corn, hard and cold water, parched barley powder and *yavas*, *ṣaṣṭikas*, *godhūmas* and old *śālis* should also be avoided.

One should lie on a very soft bed placed inside a mansion, free from draughts.

The rain water in the early rainy season abounds in the excreta, urine, saliva and sputum, etc. of poisonous animals and becomes contaminated with the poisoned atmospheric air as well; it should, therefore, be avoided in that season for all purposes.

Old *ariṣṭas*, *āsavas* and *maireyas* with snacks should be taken cautiously in the *prāvṛṭ* season but these should be avoided in the nights.

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The *vāta* aggravated in the rainy season should be pacified by the non-demulcent enemas and other *vāta*-subdueing measures and the regimen enjoined for the rainy season should be followed.

55/2, 56/1. Benefits of observing seasonal regimen

ऋतावृतौ य एतेन विधिना वर्तते नरः ॥ ५५ ॥
घोरानृतुकृतान् रोगान्नाप्नोति स कदाचन ॥

The man who follows the specific seasonal regimen advised for each season never suffers from any serious disease owing their origin to seasonal variations.

III. Dietary considerations

56/2. Twelve types of diet

अत ऊर्ध्वं द्वादशाशनप्रविचारान् वक्ष्यामः । तत्र शीतोष्णस्निग्धरूक्षद्रवशुष्कैककालिकद्विकालिकौषधयुक्तमात्राहीनदोषप्रशमनवृत्त्यर्थाः ॥ ५६ ॥

Now we would deal with the twelve dietary considerations. They are cold, hot, demulcent, non-demulcent, liquid, dry, to be taken once a day, twice a day, mixed with medicines, inadequate quantity, *doṣa*-pacifying and *vṛttiprayojaka*[1]

57. Persons who need cold-potency foods

तृष्णोष्णमददाहार्त्तान् रक्तपित्तविषातुरान् ॥
मूर्च्छार्तान् स्त्रीषु च क्षीणान् शीतैरन्नैरुपाचरेत् ॥ ५७ ॥

Persons suffering from thirst, heat, intoxication, burning sensation, haemorrhagic disorders, poisoning and fainting and who are weak sexually should be given food of cold potency.

1. Conducive to maintenance of normal health.

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58. Persons who need hot-potency foods

कफवातामयाविष्टान् विरिक्तान् स्नेहपायिनः ॥
अक्लिन्नकायांश्च नरानुष्णैरन्नैरुपाचरेत् ॥ ५८ ॥

Persons who are afflicted with *kapha* and *vāta* diseases, who have been purged and those who have drunk fatty liquids (*ghṛta*, etc.) and whose bodies are not fully hydrated should be given foods of hot potency.

59. Persons who need demulcent (fatty) food

वातिकान् रूक्षदेहांश्च व्यवायोपहतांस्तथा ॥
व्यायामिनश्चापि नरान् स्निग्धैरन्नैरुपाचरेत् ॥ ५९ ॥

Persons of *vātika* constitution, those whose bodies are dry, who have been rendered weak due to sexual excesses and those who do heavy physical exertion daily should be given demulcent food.

60. Persons who need non-demulcent (non-fatty) food

मेदसाऽभिपरीतांस्तु स्निग्धान्मेहातुरानपि ॥
कफाभिपन्नदेहांश्च रूक्षैरन्नैरुपाचरेत् ॥ ६० ॥

Persons with a fatty body, or those who have already taken fatty food, those who are suffering from abnormal urinary disorders and whose bodies are overpowered with the disorders of *kapha*, should be given non-oleous foods.

61. Persons who need liquid or dry (non-liquid) foods

शुष्कदेहान् पिपासार्त्तान् दुर्बलानपि च द्रवैः ॥
प्रक्लिन्नकायान् व्रणिनः शुष्कैर्मेहिन एव च ॥ ६१ ॥

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Persons who are dehydrated, thirsty or are weak should be given liquid food; while those whose body is profusely moist, who are wounded or are suffering from abnormal urinary disorders should be given dry food.

62. Persons who need one meal or two meals a day

एककाल भवेद्देयो दुर्बलाग्निविवृद्धये ।
समाग्नये तथाऽऽहारो द्विकालमपि पूजितः ॥ ६२ ॥

Only one meal a day should be given for increasing the weak digestive power, while those with a normal digestive power should be given meals twice a day.

63. Administration of medicines with food

औषधद्वेषिणे देयस्तथौषधसमायुतः ।
मन्दाग्नये रोगिणे च मात्राहीनः प्रशस्यते ॥ ६३ ॥

Food should be given mixed with medicines to those who are averse to taking it; while less than the usual quantity of food is recommended for a patient with a weak digestive power.

64. Doṣa alleviating foods

यथर्तु दत्तस्त्वाहारो दोषप्रशमनः स्मृतः ।
अतः परन्तु स्वस्थानां वृत्यर्थं सर्व एव च ॥
प्रविचारानिमानेवं द्वादशात्र प्रयोजयेत् ॥ ६४ ॥

If the food has been given with due consideration of the seasons it is called a *doṣa*-alleviating food. Foods of all varieties other than the above should be given to those who are otherwise healthy.

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Thus the twelve types of foods which are beneficial for the preservation of health have been classified.

IV. Times for medicine administration

65. Proper time for the administration of medicines

अत ऊर्ध्वं दशौषधकालान् वक्ष्यामः । तत्राभक्तं
प्राग्भक्तमधोभक्तं मध्येभक्तमन्तराभक्तं सभक्तं
सामुद्गं मुहुर्मुहुर्ग्रासं ग्रासान्तरं चेति दशौषध-
कालाः ॥ ६५ ॥

Now we would deal with the ten times fixed for the administration of medicines. They are *abhakta*, *prāgbhakta*, *adhobhakta*, *madhyabhakta*, *antarābhakta*, *sabhakta*, *sāmudga*, *muhurmuhuḥ*, *grāsa* and *grāsāntara*.

66, 67. Abhakta medicine

तत्राभक्तं तु यत् केवलमेवौषधमुपयुज्यते ॥ ६६ ॥
वीर्याधिकं भवति भेषजमन्नहीनं
हन्यात्तथाऽऽमयमसंशयमाशु चैव ।
तद्बालवृद्धवनितामृदवस्तु पीत्वा
ग्लानिं परां समुपयान्ति बलक्षयं च ॥ ६७ ॥

Abhakta is that in which the medicine alone (without any food) is administered.

A medicine taken without food would produce greater effect and would soon destroy the disease without any doubt. But administered in this way to a child, an old man, a woman or to a person of weak constitution, (the medicine) may produce great lassitude and loss of strength.

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68, 69. Prāgbhakta (before-meal) medicine

प्राग्भक्तं नाम यत् प्राग्भक्तस्योपयुज्यते ॥ ६८ ॥

शीघ्रं विपाकमुपयान्ति बलं न हिंस्या-

दन्नावृतं न च मुहुर्वदनान्निरेति ।

प्राग्भक्तसेवितमथौषधमेतदेव

दद्याच्च वृद्धशिशुभीरुकृशांगनाभ्यः ॥ ६९ ॥

Prāgbhakta (medicine taken before the food) is that (time) when the medicine is to be taken before a meal.

The medicine taken before a meal is easily metabolised, does not diminish the strength and does not come out from the mouth due to its being covered over with the meal. Hence, the medicine thus taken would be beneficial for old men, infants, the timid, the emaciated and women.

70-72. Adhobhakta (after-meal) medicine and Madhyabhakta (mid-meal) medicine

अधोभक्तं नाम-यदधो भक्तस्येति ॥ ७० ॥

मध्येभक्तं नाम-यन्मध्ये भक्तस्य पीयते ॥ ७१ ॥

पीतं यदन्नमुपयुज्य तदूर्ध्वकाये

हन्याद्गदान् बहुविधांश्च बलं ददाति ।

मध्ये तु पीतमपहन्त्यविसारिभावा-

द्ये मध्यदेहमभिभूय भवन्ति रोगाः ॥ ७२ ॥

Adhobhakta (medicine taken after a meal) is (the time) when the medicine is administered after a meal.

Madhyabhakta (medicine taken in the middle of a meal) is that (time) when the medicine is taken in the middle of the meal.

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The medicine taken after a meal destroys various diseases of the upper part of the body and imparts strength. The medicine taken in the middle of a meal destroys the diseases of the trunk owing to their inability to spread.

73-75. Antarābhakta (between meals) and Sabhakta (with meal) medicines

अन्तराभक्तं नाम-यदन्तरा पीयवे पूर्वापरयोर्भक्तयोः ॥ ७३ ॥
सभक्तं नाम-यत् सह भक्तेन ॥ ७४ ॥
पथ्यं सभक्तमबलाबलयोर्हि नित्यं
तद्वेषिणामपि तथा शिशुवृद्धयोश्च ॥
हृद्यं मनोबलकरं त्वथ दीपनं च
पथ्यं सदा भवति चान्तरभक्तकं यत् ॥ ७५ ॥

Antarābhakta (medicine taken between two meals) is that (time) when the medicine is administered between two meals.

Sabhakta (with meal) is that time where the medicine is administered with a meal.

The medicine taken with a meal, will always be beneficial for the weak females, for those who are averse to taking any medicine and the infants and the old patients. Likewise, the medicine taken between the two meals is cardiotonic, invigorating to the mind and is an appetizer.

76, 77. Sāmudga (before as well as after meals) medicine

सामुद्गं नाम-यद्भक्तस्यादावन्ते च पीयते ॥ ७६ ॥
दोषे द्विधा प्रतिसृते समुद्गसंज्ञ-
माद्यन्तयोर्यदशनस्य निषेव्यते तु ॥ ७७ ॥

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Sāmudga (medicine taken before and at the end of a meal) is that when the medicine is administered before as well as at the end of a meal.

This type of administration of the medicine is always useful when the *doṣas* have spread upwards and downwards; hence it is termed as *sāmudga*.

78, 79. Muhurmuhuḥ medicine (repeated frequently)

मुहुर्मुहुर्नाम--सभक्तमभक्तं वा यदौषधं मुहुर्मुहुरुपयुज्यते ॥७८॥
श्वासे मुहुर्मुहुरतिप्रसृते च कासे
हिक्कावमीषु स वदन्त्युपयोज्यमेतत् ॥ ७९ ॥

Muhurmuhuḥ medicine used repeatedly is that process of administration when the medicine is prescribed with or without meals.

This type of administration of medicine is useful in cases of severe asthma, cough, hiccough and vomiting.

80-83. Grāsa (with morsel), and Grāsāntara (between morsels) medicines

ग्रासं तु—यत्पिण्डव्यामिश्रम् ॥ ८० ॥

ग्रासान्तरं तु यद्ग्रासान्तरेषु ॥ ८१ ॥
ग्रासेषु चूर्णमबलाग्निषु दीपनीयं
वाजीकराण्यपि तु योजयितुं यतेत ।
ग्रासान्तरेषु वितरेद्वमनीयधूमान्
श्वासादिषु प्रथितदृष्टगुणांश्च लेहान् ॥ ८२ ॥

एवमेते दशौषधकालाः ॥ ८३ ॥

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Grāsa (morsel) is that process when the medicine is taken mixed with morsels of food.

Grāsāntara is that medicine which is taken between two morsels of food.

Persons having a weak digestion should be prescribed an appetising powder with the morsels of food. Aphrodisiac medicines should also be administered in the same way.

Emetics, smoke inhalations and the well known and well tried lickable recipes for cases of asthma, etc. should be administered in between two morsels of food.

These are the ten proper times for the administration of medicines.

84. Proper time to take food

विसृष्टे विण्मूत्रे विशदकरणे देहे च सुलघौ
विशुद्धे चोद्गारे हृदि सुविमले गाते च सरति ।
तथाऽन्नश्रद्धायां क्लमपरिगमे कुक्षौ च शिथिले
प्रदेयस्त्वाहारो भवति भिषजां कालः स तु मतः ॥ ८४ ॥

The proper time for giving the food to a patient is when he has already passed stool and urine, all his systems are functioning properly, he feels his body to be light, has normal eructations, feels a sensation of well being over the precordial region, passes flatus, has a relish for food, has got over exhaustion and the abdomen has become lax.

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इति सुश्रुतसंहितायामुत्तरतन्त्रे तन्त्रभूषणाध्यायो नाम
(द्वितीयोऽध्यायः, आदितः) चतुःषष्ठितमोऽध्यायः ॥६४॥

Thus ends the sixty-fourth chapter (second chapter from the beginning) entitled 'Measures to Keep Healthy' amongst the *Tantra-bhūṣaṇa* chapters of *Uttara-tantra* of *Suśruta Saṁhitā*.

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S. S. VI. 64.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative enquiry on this concept of measures to keep healthy would be interesting.

2. The regimen advised to be observed during different seasons may be worth considering for certain patients; this could be studied clinically.

3. Experimental and clinical studies could be planned to find out more about the twelve types of diets, their indications and effects and about the ten times during which medicines could be administered in relation to the meals as described in this chapter.

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उत्तरतन्त्रम्

पञ्चषष्टितमोऽध्यायः

तन्त्रयुक्त्यध्यायोपक्रमः

The Maxims

CHAPTER SIXTY-FIVE

UTTARA-TANTRA

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S. S. VI. 65.

SUMMARY

This chapter deals with the thirty-two maxims (a code or a general logical principle, serving as a rule or guide) used in Suśruta Saṁhitā. After enumerating them (3), their uses (4-7) so far as they help in correlating the sentences and clarifying their meanings have been discussed. Each of the thirty-two maxims has then been defined and explained (8-40) giving examples. The chapter ends by mentioning the importance of understanding these maxims by the physicians (41-43).

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पञ्चषष्टितमोऽध्यायः

CHAPTER SIXTY-FIVE

1. The Maxims

अथातस्तन्त्रयुक्तिमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapetr entited 'The Maxims.'[1]

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. Enumeration

द्वात्रिंशत्तन्त्रयुक्तयो भवन्ति शास्त्रे। तद्यथा—अधिकरणं १, योगः २, पदार्थः ३, हेत्वर्थः ४, उद्देशः ५, निर्देशः ६, उपदेशः ७, अपदेशः ८, प्रदेशः ९, अतिदेशः १०, अपवर्गः ११, वाक्यशेषः १२, अर्थापत्तिः १३, विपर्ययः १४, प्रसङ्गः १५, एकान्तः १६, अनेकान्तः १७, पूर्वपक्षः १८, निर्णयः १९, अनुमतं २०, विधानम् २१, अनागतावेक्षणम् २२, अतिक्रान्तावेक्षणं २३, संशयः २४, व्याख्यानं २५, स्वसंज्ञा २६, निर्वचनं २७, निदर्शनं २८, नियोगः २९, विकल्पः ३०, समुच्चयः ३१, ऊह्यम् ३२, इति ॥ ३ ॥

There are thirty-two maxims[2] in the treatise.

They are as follows :—

1. *Adhikaraṇa* (topic),
2. *Yoga* (conjoiner),

---

1. A code or a general logical principle, serving as a rule or a guide.
2. Source of all these maxims is Kauṭilya Arthaśāstra.

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3. *Padārtha* (context),
4. *Hetvartha* (implication),
5. *Uddeśa* (enunciation),
6. *Nirdeśa* (elaboration),
7. *Upadeśa* (instruction),
8. *Apadeśa* (assignment of reasoning),
9. *Pradeśa* (assertion of present hypothesis),
10. *Atideśa* (extended application),
11. *Apavarga* (exception),
12. *Vākyaśeṣa* (understood meaning),
13. *Arthāpatti* (presumption),
14. *Viparyaya* (opposite statement),
15. *Praoaṅga* (similar reference),
16. *Ekānta* (certainty),
17. *Anekānta* (uncertainty),
18. *Pūrvapakṣa* (anticipation),
19. *Nirṇaya* (decision),
20. *Anumata* (assent),
21. *Vidhāna* (sequential order),
22. *Anāgatāvekṣaṇa* (forward statement),
23. *Atikrāntāvekṣaṇa* (retrospection),
24. *Saṁśaya* (doubt),
25. *Vyākhyāna* (explanation),
26. *Svasaṁjñā* (special term),
27. *Nirvacana* (etymological explanation),
28. *Nidarśana* (illustration),
29. *Niyoga* (direction),

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30. *Vikalpa* (alternative),
31. *Samuccaya* (combination), and
32. *Ūhya* (ellipsis).[1]

4. Object of the Maxims

अत्रासां तन्त्रयुक्तोनां किं प्रयोजनम् ? उच्यते—वाक्ययोजनमर्थयोजनं च ॥ ४ ॥

What is the purpose of these *tantrayuktis* in this context ? The reply is that (the purpose) is to correlate the sentences and clarify the meanings.

5-7. Other aims and objects of the Maxims

भवन्ति चात्र श्लोका :—

असद्वादिप्रयुक्तानां वाक्यानां प्रतिषेधनम् ॥
स्ववाक्यसिद्धिरपि च क्रियते तन्त्रयुक्तितः ॥ ५ ॥
व्यक्ता नोक्तास्तु ये ह्यर्था लीना ये चाप्यनिर्मलाः ॥
लेशोक्ता ये च केचित्स्युस्तेषां चापि प्रसाधनम् ॥ ६ ॥
यथाऽम्बुजवनस्यार्कः प्रदीपो वेश्मनो यथा ॥
प्रबोधस्य प्रकाशार्थं तथा तन्त्रस्य युक्तयः ॥ ७ ॥

These verses have been quoted here :—

The uses of these logical principles consist in refuting the statements put forward by agnostic people (who make false statements) and establishing one's own statements.

1. Caraka mentions 36 maxims. The four additional ones are (i) *Prayojana* (purpose),
(ii) *Pratyuccāra* (repetition),
(iii) *Uddhāra* (citation), and
(iv) *Sambhava* (probability).

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And they (the maxims) are also meant to elucidate those statements which are obvious but have not been spoken, those which have hidden meanings, are not clear and have been spoken succinctly.

As the sun makes lotuses bloom and the lamp illuminates the house, similarly these maxims are meant for the elucidation of the treatise.

8. Topic

तत्र यमर्थमधिकृत्योच्यते तदधिकरणं; यथा—रसं दोषं वा ॥ ८ ॥

The subject on which a discourse is held is called a topic (*adhikaraṇa*), such as *rasa* or *doṣa*.

9. Conjoiner

येन वाक्यं युज्यते स योगः । यथा—

'तैलं पिबेच्चामृतवल्लिनिम्बहिंस्राभयावृक्षकपिप्पलीभिः ।
सिद्धं बलाभ्यां च सदेवदारु हिताय नित्यं गलगण्डरोगे' ॥

इत्यत्र तैलं सिद्धं पिबेदिति प्रथमं वक्तव्ये तृतीयपादे सिद्धमिति प्रयुक्तं, एवं दूरस्थानामपि पदानामेकीकरणं योगः ॥ ९ ॥

That by which parts of a sentence are joined is known as a 'conjoiner' (*yoga*); for instance :—

This oil processed with *amṛtavallī*, *nimba*, *hiṁsrā*, *abhayā*, *vṛkṣaka*, *pippalī*, *balā* of both types along with *devadāru* should be taken; it is always beneficial in the goitre disease.

In this context the word 'processed' (*siddha*) should have been after 'oil' in the first part of the stanza, but it has been used as processed in the third part; thus, the process of joining together even the distant portions is called a *yoga* (conjoiner).

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10. Context

योऽर्थोऽभिहितः सूत्रे पदे वा स पदार्थः, पदस्य पदयोः पदानां वाऽर्थः पदार्थः; अपरिमिताश्च पदार्थाः। यथा—स्नेहस्वेदाञ्जनेषु निर्दिष्टेषु द्वयोस्त्रयाणां वाऽर्थानामुपपत्तिर्दृश्यते, तत्र योऽर्थः पूर्वापरयोगसिद्धो भवति स ग्रहीतव्यः; यथा—'वेदोत्पत्तिमध्यायं व्याख्यास्याम' इत्युक्ते सन्दिह्यते बुद्धिः—कतमस्य वेदस्योत्पत्तिं वक्ष्यतीति, यतः ऋग्वेदादयस्तु वेदाः; 'विद् विचारणे विद्लृ लाभे', इत्येतयोश्च धात्वोरनेकार्थयोः प्रयोगात्, तत्र पूर्वापरयोगमुपलभ्य प्रतिपत्तिर्भवति आयुर्वेदोत्पत्तिमयं विवक्षुरिति एष पदार्थः ॥ १० ॥

The meaning which is stated either in an aphorism or a word is called a context (*padārtha*); the meaning of one, two or three words is also called context; the contexts are innumerable. For instance when the words oleation, sudation and collyrium are used, they would each imply two or three meanings; there that meaning alone has to be accepted which suits the preceeding and the following contexts. Thus, when it is said in a (medical) text that (we) would expound the origin of the *Veda*, the mind gets perplexed (to know) as to the origin of which of the three (*Vedas*) is to be expounded, because the *Ṛgveda*, etc. are (all of them) the *Vedas*. The use of the root *vid vicāraṇe* (*vid* meaning to think over) and *vidlṛ lābhe* (*vidlṛ* meaning to attain) is used in many senses; in that context and taking into consideration the preceeding and the following references it is concluded that this person is desirous of speaking about the origin of Ayurveda : this is the context (*padārtha*).

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11. Implication

यदन्यदुक्तमन्यार्थसाधकं भवति स हेत्वर्थः । यथा—
मृतपिण्डोऽद्भिः प्रक्लिद्यते तथा माषदुग्धप्रभृतिभिर्व्रणः प्रक्लिद्यत इति ।११।

Implication (*hetvartha*) is that in which one thing being said, another meaning is implied. For example- 'as an earthen ball becomes wet by water, similarly the ulcer becomes sodden by *māṣa*, milk etc.'

12. Enunciation

समासवचनमुद्देशः । यथा शल्यमिति ॥ १२ ॥

Enunciation (*uddeśa*) is that in which (something) is stated succinctly. For example '*śalya*'.

13. Elaboration

विस्तरवचनं निर्देशः । यथा--शारीरमागन्तुकं चेति ॥ १३ ॥

Elaboration (*nirdeśa*) is that in which (something) is stated in detail. For example-somatic and accidental.

14. Instruction

एवमित्युपदेशः । यथा—'तथा न जागृयाद्रात्रौ दिवास्वप्नं च वर्जयेत्' इति ॥ १४ ॥

Instruction (*upadeśa*) is the method of giving a general instruction. For example—'Moreover, one should not keep awake in the nights and day-sleeping should be avoided'.

15. Assignment of reasons

अनेन कारणेनेत्यपदेशः, यथाऽपदिश्यते--मधुरः श्लेष्माणमभिवर्धयतीति ॥ १५ ॥

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Assignment of reasons (*apadeśa*) is the process of adducing reasons. For example-'it is reasoned that sweet (*rasa*) increases *kapha*'.

16. Assertion of some present hypothesis

प्रकृतस्यातिक्रान्तेन साधनं प्रदेशः। यथा—देवदत्तस्यानेन शल्यमुद्धृतं तथा यज्ञदत्तस्याप्ययमुद्धरिष्यतीति ॥ १६ ॥

Assertion of some present hypothesis on the basis of a previous event (*pradeśa*) is that method by which a present difficulty is solved in the way in which an earlier similar difficulty has been solved. For example-'As the foreign body of Devadatta has been taken out by him, therefore he should be able to take out that of Yajñadatta also.'

17. Extended application

प्रकृतस्यानागतस्य साधनमतिदेशः। यथा—यतोऽस्य वायुरूर्ध्वमुत्तिष्ठते तेनोदावर्ती स्यादिति ॥ १७ ॥

Extended application (*atideśa*) is the method of deducing something about a future phenomenon. For example—'As the *vāta* of this patient is rising upwards, hence he is likely to get *udāvarta*[1]'

18. Exception

अभिव्याप्यापकर्षणमपवर्गः। यथा—अस्वेद्या विषोपसृष्टाः, अन्यत्र कीटविषादिति ॥ १८ ॥

Exception (*apavarga*) is that which consists in allowing exceptions to general directions. For example-'The cases of poisoning should not be sudated except that of insect bite.'

1. Diseases caused by a suppression of the natural urges (S. S. VI. 55.)

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19. Understood meaning

येन पदेनानुक्तेन वाक्यं समाप्यते स वाक्यशेषः। यथा—शिरः पाणिपादपार्श्वपृष्ठोदरोरसामित्युक्ते पुरुषग्रहणं विनाऽपि गम्यते पुरुषस्येति ॥ १९ ॥

Understood meaning (*vākyaśeṣa*) is that which supplies an idea suggested by the word or phrase, but not specifically mentioned. For example–when the head, hands, feet, sides, the back, the abdomen and the chest are mentioned, it is understood to be that of a person even though the word person has not been said.

20. Presumption

यदकीर्तितमर्थादापद्यते सोऽर्थापत्तिः। यथा—ओदनं भोक्ष्ये इत्युक्तेऽर्थादापन्नं भवति–नायं पिपासुर्यवागूमिति ॥ २० ॥

Presumption (*arthāpatti*) is that which is to be understood by implications though not directly mentioned. For example—when it is said 'I shall eat rice', it is understood by presumption that he does not want to drink *yavāgū*.

21. Opposite statement

यद्यत्राभिहितं तस्य प्रातिलोम्यं विपर्ययः। यथा—कृशाल्पप्राणभीरवो दुश्चिकित्स्या इत्युक्ते विपरीतं गृह्यते दृढादयः सुचिकित्स्या इति ॥२१॥

Opposite statement (*viparyaya*) is that by which the opposite of what has been said is surmised. For example—when it is said that 'the lean, the asthenic and the timid are difficult to be treated', the opposite of this is also understood, i. e., the strong, etc. are easy to treat.

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22. Similar reference

प्रकरणान्तरेण समापनं प्रसङ्गः, यद्वा प्रकरणान्तरितो योऽर्थो—सकृदुक्तः समाप्यते स प्रसङ्गः। यथा—पञ्चमहाभूतशरीरिसमवायः पुरुषस्तस्मिन् क्रिया सोऽधिष्ठानमिति वेदोत्पत्तावभिधाय, भूतचिन्तायां पुनरुक्तं-यतोऽभिहितं पञ्चमहाभूतशरीरिसमवायः पुरुष इति; स खल्वेष कर्मपुरुषश्चिकित्साधिकृत इति॥ २२॥

A similar reference (*prasaṅga*) is that in which a topic is ended by presenting another (similar) topic. Or else, a similar reference is that which is mentioned repeatedly in the course of the text or at its end and then concluded. For example—it is said in the chapter entitled 'The Origin of the *Vedas*'[1] that the 'union of *pañcamahābhūta* with the body is the human being (*puruṣa*) in which all phenomena take place and who is the object of the treatment'. It is again said in the chapter entitled 'Physical and Metaphysical Aspects of Living Beings'[2] that 'the union of *pañcamahābhūta* with the body is *puruṣa*'; the same (*puruṣa*) is certainly the subject of all actions and is the object of treatment.

23. Certainty

(सर्वत्र) यदवधारणेनोच्यते स एकान्तः। यथा—त्रिवृद्विरेचयति, मदनफलं वामयति (एव)॥ २३॥

Certainty (*ekānta*) is that by which (something) is asserted to occur unexceptionably. For example—*Trvṛt* causes purgation and *madanaphala* (always and unexceptionably) induces vomiting.

1. S. S. I. 1.
2. S. S. III. 1.

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24. Uncertainty (variability)

क्वचित्तथा क्वचिदन्यथेति यः सोऽनेकान्तः। यथा—केचिदाचार्या ब्रुवते द्रव्यं प्रधानं, केचिद्रसं, केचिद्वीर्यं केचिद्विपाकमिति ॥ २४ ॥

Uncertainty (*anekānta*) is that about which someone says something while others hold different opinions. For example, some experts regard drugs to be the most important, some regard *rasa*, some *vīrya* and some *vipāka* (to be the most important).

25. Anticipation

आक्षेपपूर्वकः प्रश्नः पूर्वपक्षः। यथा—कथं वातनिमित्ताश्चत्वारः प्रमेहा असाध्या भवन्तीति ॥ २५ ॥

Anticipation (*pūrvapakṣa*) is that in which something is asked by throwing out a question For example—'How do the four types of *vātika* urinary discharges become incurable ?'

26, 27. Decision

तस्योत्तरं निर्णयः। यथा—शरीरं प्रपीड्य पश्चादधो गत्वा वसामेदोमज्जानुविद्धं मूत्रं विसृजति वातः, एवमसाध्या वातजा इति ॥२६॥

तथा चोक्तम्—

कृत्स्नं शरीरं निष्पीड्य मेदोमज्जावसायुतः ॥
अधः प्रकुप्यते वायुस्तेनासाध्यास्तु वातजाः ॥ २७ ॥

Decision (*nirṇaya*) is the answer to that (question). For example–'*Vāta* after having afflicted the body descends downwards and helps in the excretion of urine mixed with fat, fatty tissue and bone-marrow; therefore the *vātika* ones are the incurable (urine diseases)'.

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And it has also been said : The (vitiated) *vāta* afflicts the entire body, unites with the fatty tissue, bone-marrow and fat and gets aggravated in the lower part of the body; therefore *vātika* types are the incurable (urinary discharges).

28. Assent

परमतमप्रतिषिद्धमनुमतम् । यथा—अन्यो ब्रूयात् सप्त रसा इति, तच्चाप्रतिषेधादनुमन्यते कथंचिदिति ॥ २८ ॥

Assent (*anumata*) is that by which the other's view is not opposed. For example : 'another person says that there are seven tastes'; however, it is given assent to without contradiction.

29. Sequential order

प्रकरणानुपूर्व्याऽभिहितं विधानम् । यथा—सक्थिमर्माण्येकादश प्रकरणानुपूर्व्याऽभिहितानि ॥ २९ ॥

Sequential order (*vidhāna*) is that by which facts are stated in a sequence. For example–'eleven vulnerable areas have been stated in a sequential order in each lower extremity in that context'.

30. Forward statement

एवं वक्ष्यतीत्यनागतावेक्षणम् । यथा—श्लोकस्थाने ब्रूयात्—चिकित्सितेषु वक्ष्यामीति ॥ ३० ॥

Forward statement (*anāgatāvekṣaṇa*) is that which allows of leaving certain things for a future description. For example–it is mentioned in *Sūtra-sthāna*, 'this would be further described in *Cikitsā-sthāna*.'

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31. Retrospection

यत्पूर्वमुक्तं तदतिक्रान्तावेक्षणम् । चिकित्सितेषु ब्रूयात्-श्लोकस्थाने यदीरितमिति ॥ ३१ ॥

Retrospection (*atikrāntāvekṣaṇa*) is referring to something already described. For example it is mentioned in *Cikitsā-sthāna* 'that this has been discussed in *Sūtra-sthāna*.'

32. Doubt

उभयहेतुदर्शनं संशयः । यथा—तलहृदयाभिघातः प्राणहरः, पाणिपादच्छेदनमप्राणहरमिति ॥ ३२ ॥

Doubt (*saṁśaya*) is that which presents two contradictory statements simultaneously. For example—'An injury to the *talahṛdaya marman* is fatal; but the amputation of hands and feet is not fatal.'

33. Explanation

तन्त्रेऽतिशयोपवर्णनं व्याख्यानम् । यथा-इह पञ्चविंशतिकः पुरुषो व्याख्यायते, अन्येष्वायुर्वेदतन्त्रेषु भूतादिप्रभृत्यारभ्य चिन्ता ॥ ३३ ॥

Explanation (*vyākhyāna*) is that which is described in detail. For example—'In this (*Suśruta Saṁhitā*) man is described as the twenty-fifth (*tattva*). In other Ayurvedic texts beginning (of creation) is made from anatomical considerations of *pañca-mahābhūta* etc.'

34. Special term

अन्यशास्त्रासामान्या स्वसंज्ञा । यथा—मिथुनमिति मधुसर्पिषोर्ग्रहणं लोकप्रसिद्धमुदाहरणं वा ॥ ३४ ॥

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Special term (*svasaṁjñā*) is that which has a different meaning from what is found in other sciences. For example, the term *mithuna* (pair) is implied (in Ayur veda) for honey and *ghṛta* together, but it may imply its other well known popular meaning (sexual intercourse) also.

35. Etymological explanation

निश्चितं वचनं निर्वचनम् । यथा—आयुर्विद्यतेऽस्मिन्ननेन वा, आयुर्विन्दतीत्यायुर्वेदः ॥ ३५ ॥

Etymological explanation (*nirvacana*) is that which denotes something definite. For example–'Ayurveda is that by which knowledge regarding life is obtained or that by which a person obtains longevity.'

36. Illustration

दृष्टान्तव्यक्तिर्निदर्शनम् । यथा—अग्निर्वायुना सहितः कक्षे वृद्धिं गच्छति तथा वातपित्तकफदुष्टो व्रण इति ॥ ३६ ॥

Illustration (*nidarśana*) is that which clarifies by giving examples.For example—'As fire, augmented by wind, flares up in the room, similarly a wound vitiated by *vāta*, *pitta* and *kapha* also gets aggravated'.

37. Direction

इदमेव कर्त्तव्यमिति नियोगः । यथा—पथ्यमेव भोक्तव्यमिति ॥३७॥

Direction (*niyoga*) is that which denotes something to be done as a duty. For example—'Only what is salutary should be taken.'

38. Combination

इदं चेदं चेति समुच्चयः । यथा—मांसवर्गे एणहरिणादयो लावतित्तिर शारङ्गाश्च प्रधानानीति ॥ ३८ ॥

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Combination (*samuccaya*) is that which joins this and this also. For example—'In the *māṁsa* group *eṇa*, *hariṇa*, etc. and also *lāva*, *tittira* and *śāraṁga* are prominent'.

39. Alternative

इदं वेदं वेति विकल्पः । यथा—रसौदनः सघृता यवागूर्वा (भवत्विति) ॥ ३९ ॥

Alternative (*vikalpa*) is that which denotes either this or that. For example—'Either rice with meat soup or *yavāgu* with *ghṛta* (should be taken)'.

40. Ellipsis

यदनिर्दिष्टं बुद्ध्याऽवगम्यते तदूह्यम् । यथा--अभिहितमन्न-पानविधौ चतुर्विधं चान्नमुपदिश्यते—भक्ष्यं भोज्यं लेह्यं पेयमिति, एवं चतुर्विधे वक्तव्ये द्विविधमभिहितम्; इदंमत्रोह्यम्—अन्नपाने विशिष्टयोर्द्वयोर्ग्रहणे कृते चतुर्णामपि ग्रहणं भवतीति; चतुर्विधश्चाहारः प्रविरलः प्रायेण द्विविध एव; अतो द्वित्वं प्रसिद्धमिति । किञ्चान्यत्--अन्नेन भक्ष्यमवरुद्ध घनसाधर्म्यात्; पेयेन लेह्यं द्रवसाधर्म्यात् ॥ ४० ॥

Ellipsis (*ūhya*) is that which is not mentioned (in the text) but inferred logically. For example-'Four types of food have been ordained in the chapter entitled '*Annapānavidhi*' (which are :) 1. chewable, 2. eatable 3. lickable, and 4. drinkable. Thus where four types have been spoken of two types only are to be inferred. Here the ellipsis is that by referring to foods and drinks only, all the four have been included. The four types of food are rarely stated (separately) and instead two types only are usually mentioned.

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Therefore these two only (solids and liquids) are widely known. Moreover, food includes the chewables (and the eatables) because of both being solid; and drinks include the lickables (and the drinkables) because of both being liquid.

41-43. Epilogue

41. भवन्ति चात्र—

सामान्यदर्शनेनासां व्यवस्था संप्रदर्शिता ॥
विशेषस्तु यथायोगमुपधार्यो विपश्चिता ॥४१॥

So these (verses) are quoted here :

These (maxims) have thus been categorised in a general way; their special features should be understood by the experts with reference to the context.

42. द्वात्रिंशद्युक्तयो ह्येतास्तन्त्रसारगवेषणे ॥
मया सम्यग्विनिर्दिष्टाः शब्दार्थन्यायसंयुताः ॥ ४२ ॥

These thirty-two maxims have been collated as general principles of textual understanding and these are associated with the meaning of the maxims of verbal interpretation.

43. यो ह्येता विधिवद्वेत्ति दीपीभूतास्तु बुद्धिमान् ॥
स पूजार्हो भिषक्श्रेष्ठ इति धन्वन्तरेर्मतम् ॥ ४३ ॥

The wise and noble physician who understands these illuminating maxims properly is to be respected according to the view of Lord Dhanvantari.

इति सुश्रुतसंहितायामुत्तरतन्त्रे तन्त्रभूषणाध्यायेषु तन्त्रयुक्तिर्नाम (तृतीयोऽध्यायः, आदितः) पञ्चषष्टितमोऽध्यायः ॥ ६५ ॥

Thus ends the sixty-fifth chapter entitled 'The Maxims', third chapter from the beginning amongst the *Tantrabhūṣaṇa* chapters, of *Uttara-tantra* of *Suśruta Saṁhitā*.

12

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S. S. VI. 65

SUGGESTED RESEARCH PROBLEMS

1. Each of the thirty-two maxims dealt within this chapter should be the subject of a comparative study taking other ayurvedic texts as well as ancient Indian and other classics for comparison.

2. A historical study in the different systems of medicine should be conducted to determine the source of origin of the idea of maxims.

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उत्तरतन्त्रम्

षट्षष्टितमोऽध्यायः

दोषभेदविकल्पोपक्रमः

Compilation of the different doṣas

CHAPTER SIXTY-SIX

UTTARA-TANTRA

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S. S. VI. 66

SUMMARY

Suśruta requests for an explanation of the different combinations of the *doṣas* (3-5/1). Lord Dhanvantari replies on the basis of *doṣas*, *dhātus* and *malas* (5/2-9).

Different combinations of the *doṣas*, sixty-two in all, have been explained (10-12/1). The clinician was to treat the case properly by appropriate *rasas* after a correct diagnosis (13, 14).

Benefits of reading the treatise (15-17) have been explained in the end.

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षट्षष्टितमोऽध्यायः

CHAPTER SIXTY-SIX

1. Compilation of the Doṣas

अथातो दोषभेदविकल्पमध्यायं व्याख्यास्यामः ॥१॥

Now we would expound the chapter entitled 'Compilation of the Different *Doṣas*'.

2. यथोवाच भगवान् धन्वन्तरिः ॥२॥

As it was described by Lord Dhanvantari.

3-5/1. Suśruta's enquiry regarding the Doṣas

अष्टाङ्गवेदविद्वांसं दिवोदासं महौजसम् ॥
छिन्नशास्त्रार्थसंदेहं सूक्ष्मागाधागमोदधिम् ॥३॥
विश्वामित्रसुतः श्रीमान् सुश्रुतः परिपृच्छति ॥
द्विषष्टिर्दोषभेदा ये पुरस्तात्परिकीर्तिताः ॥४॥
कति तत्रैकशो ज्ञेया द्विशो वाऽप्यथवा त्रिशः ॥

Noble Suśruta, son of Viśvāmitra, asked the illustrious Divodāsa who was well versed in all the eight subdivisions of the *Veda* (*Āyurveda*), and who had dispelled all doubts about the interpretations of the scriptures and had fathomed the inscrutable and deep seas of the *śāstras* about the sixty-two kinds[1] of *doṣas* which have been previously enumerated.

1. *Doṣas* have been considered to be of 63 types in S. S. VI. 63.17, an equal number like *rasa* (taste). The 63rd *doṣa*, according to Ḍalhaṇa, is health, similar to the use of all six tastes in equal quantities.

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"Sir, out of these *doṣas*, how many are grouped singly, doubly or in triads ?"

5/2-9. **Lord Dhanvantari replies**

तस्य तद्वचनं श्रुत्वा संशयच्छिन्महातपा ॥५॥
प्रीतात्मा नृपशार्दूलः सुश्रुतायाह तत्त्वतः ॥
त्रयो दोषा धातवश्च पुरीषं मूत्रमेव च ॥६॥
देहं सन्धारयन्त्येते ह्यव्यापन्ना रसैर्हितैः ॥
पुरुषः षोडशकलः प्राणाश्चैकादशैव ये ॥७॥
रोगाणां तु सहस्रं यच्छतं विंशतिरेव च ॥
शतं च पञ्च द्रव्याणां त्रिसप्तत्यधिकोत्तरम् ॥८॥
व्यासतः कीर्तितं तद्धि भिन्ना दोषास्त्रयो गुणाः ॥
द्विषष्टिधा भवन्त्येते भूयिष्ठमिति निश्चयः ॥९॥

On hearing his words, the great king, who was capable of solving all controversies and had practised a lot of penance, was much pleased and replied to Suśruta verily thus.

The three *doṣas*, seven *dhātus*, faeces and urine, in their unvitiated forms, sustain the body when wholesome tastes (*rasas*) are available.

The human being (*puruṣa*) consists of sixteen parts; and the *prāṇas*[1] (life) are eleven in number. The diseases are said to be one thousand one hundred and twenty and the drugs five hundred and seventy three in number.

1. S. S. III. 4. 3.

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All these have been elaborately narrated (previously). Though the classical *doṣas* are three only, their forms (in combination) can be sixty-two in number; these are predominantly associated with *guṇas* (*satva*, *rajas* and *tamas*).

10-12/1. Different combinations of the Doṣas

त्रय एव पृथक् दोषा द्विशो नव समाधिकैः ॥
त्रयोदशाधिकैकद्विसममध्योल्बणैस्त्रिशः ॥१०॥
पञ्चाशदेवं तु सह भवन्ति क्षयमागतैः ॥
क्षीणमध्याधिकक्षीणक्षीणवृद्धैस्तथाऽपरैः ॥११॥
द्वादशैवं समाख्यातास्त्रयो दोषा द्विषष्टिधा ॥

These three *doṣas* allow of three individual combinations[1] (with aggravation of one *doṣa* only).

Taken doubly at a time, both of them aggravated, equally or one more (aggravated) than the other, the number of combinations would be nine. Taken three at a time—all of them aggravated, either equally or disproportionately—the number of combinations would be thirteen.[2] There are thus fifty combinations in all, when counted with an equal number of combinations of diminution[3] of the *doṣas* (taken one, two or three at a time).

---

1. Aggravated *vāta* with normal *pitta* and *kapha*.
   Aggravated *pitta* with normal *vāta* and *kapha*; and
   Aggravated *kapha* with normal *vāta* and *pitta*.
2. A total of 25 combinations of aggravation (3 singles, 9 doubles and 13 triads).
3. A similar total of 25 combinations of diminution of *doṣas*.

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The number of combinations (taken one, two and three at a time), with the aggravated and diminished *doṣas* juxtaposed, would be twelve only; thus they all are compiled to be sixty-two in number[1].

12/2. Combinations between the doṣas, dhātus, and malas

मिश्रा धातुमलैर्दोषा यान्त्यसंख्येयतां पुनः ॥१२॥

Moreover, (combinations of) the *doṣas* mixed with the *dhātus* and *malas* become innumerable.

13, 14. Freedom from disease—the ultimate aim

तस्मात् प्रसङ्गं संयम्य दोषभेदविकल्पनैः ॥
रोगं विदित्वोपचरेद्रसभेदैर्यथैरितैः ॥१३॥
भिषक् कर्ताऽथ करणं रसा दोषास्तु कारणम् ॥
कार्यमारोग्यमेवैः मनारोग्यमतोऽन्यथा ॥१४॥

Therefore, (the clinician) should concentrate his attention on the different combinations of the *doṣas*, correctly diagnose the disease and treat it with proper combinations of the *rasas*.

(In this context) the physician is the subject (doer), *rasas* are the means (*karaṇa*), *doṣas* are the causes and freedom from disease is the (ultimate) aim; anything different from this is disease.

15-17. Epilogue

अध्यायानां तु षट्षष्ट्या ग्रथितार्थपदक्रमम् ॥
एवमेतदशेषेण तन्त्रमुत्तरमृद्धिमत् ॥१५॥
स्पष्टगूढार्थविज्ञानमगाढमन्दचेतसाम् ॥
यथाविधि यथाप्रश्नं भवतां परिकीर्तितम् ॥१६॥

1. 'Health' is the 63rd. S. S. VI. 66. 3, 4. F. N. 1.

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सहोत्तरं त्वेतदधीत्य सर्वं ब्राह्मं विधानेन यथोदितेन ॥
न हीयतेऽर्थान्मनसोऽभ्युपेतादेतद्वचो ब्राह्ममतोव सत्यम् ॥१७॥

The *Uttara-tantra*, enriched with the sixty-six chapters, has thus been completely described in the form of verses and stanzas and their meanings. In order to clarify it to people of weak intellect, the hidden meanings (interpretations) of the terms have been explained appropriately to all of you in the form of questions and answers.

(The person) who reads methodically this entire treatise, (which was originally) obtained from Brahmā (Creator of the world), including *Uttara-tantra*, does not remain unpossessed of knowledge in any (of the eight subdivisions of *Āyurveda*) according to his choice. This is as true as the words of Brahmā himself.

इति सुश्रुतसंहितायामुत्तरतन्त्रे दोषभेदविकल्पो नाम षट्षष्टि-
तमोऽध्यायः ॥६६॥

Thus ends the sixty-sixth chapter entitled 'Compilation of the Different *Doṣas* of *Uttara-Tantra* of *Suśruta Saṁhitā*.

इति सौश्रुते आयुर्वेदशास्त्रे उत्तरस्थानं समाप्तम् ।

Thus ends the *Uttara-sthāna* of the Ayurvedic treatise of *Suśruta*.

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S. S. VI. 66.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative research into this concept of the *doṣas* and the compilation of their 62 different combinations might give an insight into the basic concept of the *doṣas*, *dhātus* and *malas* in Ayurveda.

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Dr. Singhal, was trained in India, U.K. and Canada. He had a vast teaching and research experience. He had over 200 publications in Surgery, Paediatric Surgery and History of Medicine, including 15 Books on Ayurveda.

Vidyamartanda Dr. Jyotir Mitra Acharya, B.I.M.S., M.A. Sanskrit, Ph.D., Sahityacarya, Darsanacarya, Puranetihasacarya, Vidyamartanda, was born in 1936 at Rudauli. Research Asstt. Health Ministry, Govt. of India 1960-64, Lecturer in Basic Principles 1964-76, and Reader since 1976; Elected Fellow of Royal Asiatic Society (London) in 1969. Recevied several honours of National and International repute; Member of several important National and International academic bodies; Secretary, History of Medicine Society, B.H.U. He has written many standard books on Ayurveda and has contributed more than hundred research papers in Scientific Journals.

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